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The CHRISTIAN CENTURY

A Journal of Religion



EDITORIALS

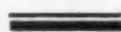
Stresemann

Is the Legion a Menace?



Can the Humanist Pray?

By John Haynes Holmes



Fifteen Cents a Copy—Oct. 16, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

October 16, 1929

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The Joys of First Reading

Not long ago I was talking with a reporter on one of our Chicago newspapers. He admitted some of the drawbacks of his calling, including a reluctance on the part of his paper to reward his efforts with an adequate financial return. But he insisted that he wouldn't do anything else because, in his view, no other job in the world contains so little monotony.

At the time, I made a few feeble references to the ministry; about being dragged out in the middle of a winter night to see a dying man, coming home at dawn to prepare for a speaking engagement at a luncheon club, spending part of the afternoon at a hospital, and then winding up the day with a wedding. But tonight, if I had the argument to make over again, I'm inclined to the belief that I might drop the ministry and substitute first-reading. Certainly there is no monotony about this job.

For, you see, it is night. A few hours ago, just as the radio announced, "Tolson swings at the next one, striking out, and the ball game is over, with the Athletics winning by a score of 3 to 1," the telephone summoned me hurriedly to the editorial office. There seems to be difficulty of some sort over the proper wage to be paid Chicago's union typesetters, and there are warnings of a possible strike in the morning, and the printing plants want to hurry their work along as fast as possible, while the editors want to get their product into the mails before the process of publication ceases to function, if that should happen. So here they are, ready to print The Christian Century 24 hours ahead of time. And here I am, trying to gather some impression of its contents while my breath is still coming pantingly after my dash downtown.

Moreover, I find myself in something of a quandary over a question of etiquette that arises, peculiar to my peculiar job. Since I am the only person in the world, to the best of my knowledge and belief, with a job of this kind, I can't hope to find precedents to guide me in settling this matter. And the editor is, at the moment, where I can't put it up to him. My difficulty is this: The article which instantly arouses my desire to comment is that by Dr. John Haynes Holmes. Dr. Holmes never yet wrote anything that didn't arouse a desire to comment on the part of most of his readers. That is what makes his writing so valuable. But the editor, if I understand the invitation contained in one of the editorial paragraphs, has apparently reserved Dr. Holmes for treatment by other hands than mine. With everybody else invited to come in and do some commenting, the First Reader is, I take it, invited to stay outside.

Well, it is probable that there will be comments enough on that article without any help from me. But at that, I can't resist saying that I agree with Dr. Holmes that "most of the language of prayer in our day is abominable." But the most abominable of it, in my opinion, is generally the newest.

Some of you are going to think that the editor is pretty hard on the legion boys. Perhaps he is. But isn't what he says just about what a lot of us have been thinking? And isn't it a good thing for the legion to have somebody stand up, look them in the eye, and say it?

THE FIRST READER.

The CHRISTIAN CENTURY

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EDITORIAL

AIDED by the generosity of readers of The Christian Century, copies of the Pact of Paris have been made available for display in 50,000 American post offices. But the possibility of impressing the terms of this international pledge on the public mind is not exhausted.

**Put the Pact in
The Schools**

Indeed, a far more important display of the pact is that which has been suggested in Canada. Friends of peace in the dominion, apparently at the suggestion of a resolution adopted by the Prince Rupert presbytery of the United church, are now asking the Canadian government to place a framed copy of the pact in every Canadian school-room. Is not this just what should be done in every American community? There are thousands of schools for which copies of the constitution, of the declaration of independence, of the ten commandments, or of the Gettysburg address have been provided. Why should not the new charter of international peace, the Pact of Paris, in the beautiful form in which the National council for the prevention of war, at 532 Seventeenth street, north west, Washington, D. C., provides it, be displayed before the eyes of every school child in the country? The Christian Century would be glad to know of, and report, communities in which provision is made to do this.

**American Friends Meet in
Friendly Fashion**

THE conference of American Friends, which met at Penn college, Oskaloosa, Iowa, in September, adopted no findings and formed no continuation committees. But it does seem to have helped appreciably toward closing the gaps that now divide the various kinds of Quakers in this country from one another. The gathering, although fostered by the American Friends Service committee, was entirely unofficial. Attendants came at their own charges, and without the power to commit any of the Quaker bodies to future action of any sort. The subjects discussed covered practically every phase of Quaker thought and activity. Complete freedom prevailed, with opposite poles of theological thought finding frequent

expression. But not only did good feeling prevail; as the sessions progressed there was a clear growth of understanding between all the participants. This does not mean that the old diversities as to methods of worship, the pastoral system, or even on such deeper issues as the divinity of Christ, have been appreciably lessened. But Hicksite, Orthodox, Philadelphia and Wilburite Quakers all showed at Oskaloosa that they can live and think and play and worship together in a fellowship of spirit that transcends all divisions. Because they came so close together in this conference they will never be as far apart again as they have been during the past half-century or more. It was high time that the Oskaloosa conference met. There is something about differences among Quakers that "concerns" the rest of the Christian world even more than the divisions among other bodies. With the centuries we have grown calloused to other denominational divisions—although, thank God, our indifference in that respect is passing—but we still do persist in feeling that Friends should manage to be united.

**Mr. MacDonald in
America**

IT would be premature to comment at this juncture on the results of Mr. MacDonald's visit to the United States. All that we care to do now is to record the genuine interest and pleasure which the entire country has taken in this visit from the British prime minister. By every appearance, every speech which he has made since his landing Mr. MacDonald has confirmed the expectation which Americans had formed of meeting a man of poise, of simplicity of spirit, and of complete devotion to the cause of world peace. In the creation of this impression, the British statesman has been ably assisted by his daughter. Mr. MacDonald and Miss MacDonald have both fitted, instantly and without effort, into the American frame. Their visit has thus already proved a triumph of that new diplomacy of close contact and personal intercourse which is necessarily taking the place of the long-range negotiating of the old post chaise and sailing packet days. There has been a tendency in a

certain portion of the press to comment cynically on the generosity of the welcome which has been extended by capitalistic America to this socialist prime minister, whose pacifism and—judged by Wall street standards—pervasive radicalism outrage almost every article in the hundred percenter's creed. A certain amount of such cynicism is no doubt justified. Yet it is possible to believe that millions of Americans who would reject Ramsay MacDonald's platform are glad to cheer for Ramsay MacDonald, because they see, altogether apart from his present honors, in the career that he has so often "sacrificed" for principle, the character of a true man.

The Episcopal Church Loses Its Presiding Bishop

AFTER only four years of service as presiding bishop of the Protestant Episcopal church, Bishop John Gardner Murray died on October 3. Bishop Murray was presiding over the deliberations of the house of bishops when the end came. He had not been in robust health for some time, but there had been little reason to fear that his distinguished career would so soon be brought to its close. The choice of Bishop Murray as the first elected presiding bishop of his church provided a fair clue, at the time it was made, to the desires of a representative denomination in its search for leadership. When the Episcopal house of bishops met in New Orleans in 1925 to elect a ranking bishop for the whole church, by far the most conspicuous candidate before that body was Bishop Charles H. Brent. By his work in the Philippines, in the A. E. F., and in many movements looking toward a closer unity of all Christian forces, Bishop Brent had become one of the notable church leaders of the country. His very prominence proved, however, the principal hindrance in the way of his election to the presiding bishopric. In place of a man of restless activity and adventurous mind, the house of bishops chose to select as its president a bishop who once described himself as "a pretty fair middle-of-the-road man." True, Bishop Murray's origins had been in another denomination. He had been educated in a Methodist secondary school, and his theological education had been gained in a Methodist theological seminary. Thus he had shown his ability to move from one position to another. But he had become, in the words of the New York Times, "a conservative, prayer-book priest, evangelical in outlook, and neither extremely high nor extremely low."

Requirements for Church Leadership

THE one thing most often said about Bishop Murray at the time of his elevation was that he had shown his ability to make a fortune in the business world before entering the Episcopal ministry. It has been of interest to notice, in the days following his death, how regularly newspaper comment has

emphasized this aspect of his career. And it is probably true that Bishop Murray's success as a banker and broker induced many of his brother-bishops to believe him especially well fitted to cope with the financial problems which are an inescapable part of denominational leadership. At any rate, it was as a safe, conservative man, with aptitude in the field of finance, that Bishop Murray was chosen to preside over the Episcopal church. And it was leadership of precisely that sort which he provided. If the presiding bishop of this great Christian body during the last four years has done nothing startling to arouse his church, and other churches, to a sense of their opportunities in these exacting times, he equally has involved his church in no enterprises which it might later have cause to regret. He has held the ecclesiastical structure firmly upright, and he has seen most of the mortgages which it had accumulated paid off. That is probably what most denominations would regard as successful church leadership. It is probably what any denomination would most desire in any man whom it might elect to a position analogous to that of the presiding bishop of the Episcopal church. It is well to look at contemporary church life for what it is. Judged by what it is, rather than by any other standard, Bishop Murray was a man whose temperament admirably fitted him to render for his church the form of service it desired in its presiding officer. By doing the thing which his church wanted done, and doing it well, he fully earned the approbation which his church now renders his memory.

Are Church Leaders Elected too Late?

BOTH the men between whom the Episcopal church chose in 1925 are now dead. Bishop Murray was 72 at the time of his passing; Bishop Brent 66. Which means that, four years ago, the leadership of this great Christian body lay between a man who was 63 and a man of 68. The choice fell upon the man of 68. There are obvious advantages in selecting men for high office who have gathered, through years of experience, such a store of wisdom, poise and knowledge as will protect them against the mistakes that men of shorter career may easily make. Yet the question persists as to whether churches generally do not tend to delay placing men in positions of leadership until some qualities that might have enormous importance in the transformation of society are either dimmed or extinguished altogether. In his "Outline of History" Mr. H. G. Wells, with one of those flashing insights which give his writing such value, calls attention to the deadening effect on Roman Catholic policy of the election of old men as popes. It is not only Roman Catholicism that has suffered from the tendency to choose leadership by a rough sort of seniority rule. Any visit to a Federal council session, or to one of the governing bodies of our principal American denominations, will show the same excessive dominance of old age. An English

writer—was it Chesterton?—has suggested that candidates for the ministry be ordained as bishops and, as the experience of years accumulates, be advanced by easy stages to the exacting tasks of the parish clergy. While agreeing as to the exacting nature of the work of a minister in charge of a congregation, we do not agree as to the implied simplicity of a bishop's work. Yet it would seem that the churches might gain in every way if for, say, the next twenty-five years they made it their purpose to give leadership to men and women who had time in which to use it.

Has Mr. Holmes Left Something Out?

THE article on "Prayer" by John Haynes Holmes in this issue will provoke thought. We believe that many readers will agree with our editorial judgment that the singular beauty and power of Mr. Holmes's contribution is offset by a conspicuous omission. What has Mr. Holmes left out—if anything? Is his interpretation of prayer an adequate one? We would like to have those readers who believe that he has omitted something vital, something basic, from his statement to point it out in from three to five hundred words. In asking for such a critique and supplementation of Mr. Holmes's statement we would go further and suggest that each writer attempt really to meet Mr. Holmes's mind on its own level. He cannot be brushed impatiently aside. Nor can he be answered in terms of a thought system whose validity he does not acknowledge. Can his omission—if there be any—be stated in terms which Mr. Holmes himself will be constrained to accept, once it is pointed out to him? As preacher and writer he is distinguished no less for his open-mindedness than for the intensity of his conviction. He is just the kind of thinker who will delight to make acknowledgment if it is shown that he has left out something that is important. Mr. Holmes's article affords a rare opportunity for our best thinkers to meet an issue which comes as near being crucial for our times as any which could be presented. Mind now, not more than five hundred words!

A Showdown on Lobbying

IF the current Shearer disclosures have done nothing else, they have cleared the way at last for a comprehensive investigation of lobbying at the national capital. After being pigeon-holed by congressional leaders for years, the perennial Caraway resolution for an inquiry into the activities of all lobbyists operating in Washington was adopted last week without a dissenting vote. And Senator Caraway, knowing that in the present state of public opinion there would be no opposition to his proposal, gave his resolution an unusual, and important, twist by providing that the members of the investigating committee

shall be appointed by the chairman of the senate's judiciary committee from the membership of that body. This means that George W. Norris rather than Charles Curtis will name the investigators—and the investigation gains in importance from that fact. The country is bound to gain in every way by this inquiry. If there are organizations or individuals indulging in improper practices in an attempt to influence legislation, that fact will be brought into the light. If members of congress are being subjected to pressure from sinister sources, that will be brought out. If there are slush funds, lavish expense accounts, or other suggestions of corruption, that will find its way into the record. Or at least we hope it will. But much more do we hope that the investigation may be so thorough that it will show the American public the differences between lobbyists. There is a type of lobbying which is not only justified, but which is practically necessary if members of congress are to vote intelligently on the endless range of issues which come before them. Where the lobby operates in the open and serves no selfish interests there can be but slight objection to its activities. An investigation which shows the country the differences between lobbyists will quickly clear the public mind, and will bring to an end the miserable campaign of misrepresentation and innuendo against certain organizations by which others, of a different nature, have sought to cover their own trails.

Welcome to a Sturdy Contemporary!

THIS is the week in which *The Christian Century* points with pride. After several months of rumor, the first issue of the *Christian Century Pulpit* has at last made its appearance, and we believe that the general verdict will be that it is a pleasing sight for the eye of the reader to behold. First issues of new publications are notoriously disappointing. Types seldom seem to work precisely as they should; paper stock fails to carry out the promise of the sample; content is not up to expectation. There have been delays in the presentation of this new periodical, but now that it is here there surely can be no disappointments. It is hard to imagine how 24 pages could be more meatily packed than are these with their sermons by Jefferson, Norwood, Rice, Fosdick, Newton, Cadman and Bishop Anderson. And this superlative material is presented with maximum typographic skill. From the publisher's point of view it is likely that the circulation with which the new periodical begins its career is as satisfactory as the appearance and content is to the editor. It is announced that this first issue has been mailed to more than 20,000 charter subscribers! It is doubtful whether any other publication in the field of religion has started with a list of equal size. With *The Christian Century* written for the churchman of every kind, whether layman or clergyman; with the *Twentieth Century Quarterly* available for all adult-minded attendants in the church

school; and now with the Christian Century Pulpit bringing its contribution to ministers, a balanced and rounded-out periodical publishing program is completed. Welcome to the newcomer!

Can Western Churches Bring Peace?

MR. ARTHUR PORRITT, the brilliant editor of the *Christian World*, of London, attended the meeting at Frankfurt, Germany, in which Dr. Henry A. Atkinson and his associates laid plans for the Pan-religious Peace conference to be held sometime within the next few years. As our readers know, it is hoped to gather in this conference representatives of all living religions to explore the contribution which, as separate bodies and as a whole, they can make to the establishment of world peace. Mr. Porritt's comment on one feature of the Frankfurt meeting deserves attention throughout the western church world:

What interested me most in the eye-opening discussions—in committee and in private—was the post-war attitude of the east to the west. The Indians, Chinese, and Japanese at Frankfurt made it quite clear, though it was done with the utmost courtesy, that the old idea of the superiority of the west over the east must not be pressed. They are tired of western patronage, they told us. Of course, they said, the oriental people believe in peace and want world peace. It was the genius of their religion. They were essentially peaceful people. They did not go to war. It was the western Europeans who provoked the great war. Orientals, so they told us, resented western Christians coming to them now saying they are bringing the east a gospel of peace and goodwill towards men. Certainly they would join with Christians in furthering peace. But these quiet, polite and persuasive orientals from India and China and Japan wanted to know if the westerners' ideal of perpetual peace is based on the maintenance of the status quo. The west had snatched vast territories in the east, and the white races had subjected the yellow and brown and black races to their economic and military domination. The westerners had parcelled out the earth, and now they came asking the orientals to join with them to stop war for ever.

What is there that western churches can do to make the people of the east believe that the west's present cry for peace is not the pacifism of the gorged lion?

Prohibition Forces Get Together

WHAT the significance of the organization of the Cooperative Committee for Prohibition Enforcement may be it is too early to say. But any committee that has Colonel Patrick Henry Callahan for its chairman is likely to play an active part in public affairs. And any meeting for organization that includes in its attendance Dr. Arthur J. Barton, E. C. Dinwiddie, Mrs. Lenna Lowe Yost, Oliver W. Stewart, Bishop Thomas Nicholson, F. Scott McBride, Bishop James Cannon, jr., Father O'Callaghan and Dr. J. W. Claudy deserves attention. For in this group there are represented most of the important temperance bodies of the country, including those

within the Roman Catholic church. If all the elements which had a part in bringing this new cooperative committee into being will from this time on honestly cooperate, there will be a new energy speedily imparted to the nation's dry forces. It has been an open secret for years that many of the temperance societies represented at Washington were at loggerheads with each other. Frequently, opportunities for important prohibition gains have been lost because the supporters of prohibition have fallen to fighting among themselves when they should have been united in support of a common program. If Colonel Callahan and his committee can remedy this state of affairs they will render the cause a service of great importance. Those who know of the way in which the colonel has kept the prohibition flag flying in his church and in his party, even in the face of seemingly hopeless odds, will rejoice that he has been chosen to lead in the working out of such a difficult task as this.

Is the Legion a Menace?

THE Chicago Tribune, always avid for material reflecting on conditions under prohibition, prints a letter from an attendant at the recent American legion convention in Louisville, Kentucky, of which this is a part:

Never have I seen such a flood of alcohol in one spot. A great deal of it was brought in, but the local supply was quite adequate to take care of any shortages and was as easy to get as cigarettes. There was, very wisely, not the slightest effort made by local or federal authorities to stop the sale, transportation, or drinking of liquor. . . .

The liquor simply enhanced and intensified the carnival spirit and very much increased the pleasure of the majority in attendance. The legion represents a pretty average cross-section of the country's citizenship, and how they showed their support and respect for the 18th amendment!

Testimony of this sort appearing in this medium is hardly to be taken as conclusive. It so happened, however, that on the day this letter was printed *The Christian Century* received a letter from one of its Louisville readers, of which this is a part:

Louisville has gone mad. . . . All of us had expected some disorder, but we were hardly prepared for the riotous revelry that is actually taking place. By 11 o'clock last night the lid was completely off, and some of us got our first glimpse of unmitigated pandemonium. It appeared that men and women had lost every vestige of orderliness and self-respect. . . .

Today it is the same story. The better class of delegates are attending the sessions at the auditorium, and among these may be found seriousness and sobriety. But the hoodlums and the hangers-on who parade the streets are becoming bolder and more hilarious every hour. Whisky is being drunk openly on the streets. Topsy men and women hang out of hotel windows, swearing and shouting. Many of the lewd pranks are unmentionable.

If the condition described in these two letters, or anything resembling this condition, actually characterizes the national conventions of the American

legion then that organization occupies the unenviable position of an enemy to American law and order. This is not an easy thing to say about a body composed of men who have served in the army and navy in a time of national crisis. It will be resented by those who have persuaded themselves that an honorable war record is a complete discharge of a lifetime's obligations of citizenship. But the time has come when the nation must realize the implications of the lawlessness which has apparently become a regular feature of national legion gatherings. In so far as the influence of the legion, assembled annually in convention, is concerned, it is on the side of drunkenness, disorder, and flagrant disregard for law.

Here is a national situation of the utmost gravity. The record of former national conventions of the legion has been bad. The visitor to cities in which these conventions have met in the past will still hear their inhabitants talking, as of a scourge, of the debauchery witnessed. But it has always been said that this was a passing phase, or the work of an irresponsible fringe of the organization, which would presently be brought under control. Assurance has been given that the legion is sound at heart, that it really stands for the high ideals of citizenship which its constitution proclaims, and that the responsible element would eventually make it a body of genuine national importance.

Because of these assurances, the public has been slow in condemning the excesses which have disfigured the legion's record. But patience is beginning to wane. Ten years have passed since the signing of the peace treaty. It is no longer possible to extenuate the conditions at legion conventions with the "boys will be boys" plea. And these conditions appear to be growing worse rather than better. Indeed, there are communities in which the departure of a man for a legion convention is taken, by the local "sporting set," as occasion for knowing leer and meaning wink, as though attendance at such a gathering were merely a way of going on a drunken debauch.

Does the legion realize the place into which it is thus drifting in the public estimation? If it does not, the sooner its peril is set before it, bluntly and without apology, the better for its own future. If the legion contains a responsible element, it needs to awaken to the sort of questions which are forming in the minds of thoughtful citizens as they see the directions in which the legion is throwing its influence.

It is not only in allowing its conventions to proceed in an atmosphere of contempt for law that the legion is casting doubt on the quality of its patriotism. In other ways, it is constantly showing such an inability to measure up to its own proclaimed aims, or such a tendency to interpret its aims in a fashion repugnant to the best thinking of the nation, that its influence is being more and more set down as on the side of reaction and the retention of the worse ele-

ments in the situation which produced the world war. We do not care at this time to rehearse the record of the legion during its decade. Indeed, the impression made on the public mind has been so clear that it is only necessary to mention this tendency to reaction, and every reader knows what is meant.

The trouble is that this, like the debauchery at legion conventions, is not being sloughed off with the years. The tendency is as plain now as it was a decade ago. Does the responsible element in the legion have no recognition of the effect on public thinking produced last summer when, in the general joy awakened at the announcement by President Hoover that his negotiations with Premier MacDonald were proceeding rapidly toward naval disarmament and world peace, the voice most loudly raised in criticism was that of the legion's commander? The way in which Mr. Hoover disposed of Mr. McNutt at that time will be remembered by the American people. And the whole episode served to shake still further public confidence in the legion's value to the nation.

Another example of the legion's deplorable tendency to reaction was contained in its resolutions adopted at the Louisville convention. The convention met at a time when the country is aroused by the revelations, growing out of the Shearer case, of the extent to which the shipbuilding and munition interests have expended huge sums to thwart the efforts of the government to stabilize peace and to reduce the national burden of taxation in behalf of armaments. But the legion, apparently oblivious to one of the most sinister conspiracies against the public welfare ever disclosed, went out of its way to resolve in favor of a federal investigation of the Federal council of churches, the National council for the prevention of war, and eight other organizations which were said to be supporting a policy "resulting in national weakness." There is, of course, no objection to an investigation of the activities of these bodies. The Federal council has already invited the legion itself to conduct such an investigation. But the fact that it should be *this* sort of reaction which the legion has made to the Shearer scandal further weakens public confidence in the organization's value.

In all that the legion does to see that justice is accorded the victims of the war it has, and will have, the support of the American public. But when it adds to such functions a constant propaganda in support of maximum armaments, when it violates such a fundamental constitutional guarantee as freedom of speech, when it sets itself up as an arbiter of patriotism, it raises questions in the minds of millions of Americans as to the wholesomeness of the legion's influence in the life of the nation. Now by adding to these growing doubts the reputation that its conventions are orgies of lawlessness the legion is swiftly thrusting itself toward the place where the question will be seriously and openly and generally asked: Has the American legion become a menace to patriotism?

Stresemann

THE delicate equilibrium in which our present world order stands is vividly demonstrated by the shock experienced at the death of Dr. Gustav Stresemann. So close do the nations still stand to the animosities and suspicions of the war, so near at hand is the fear of a resumption of the disintegrating process set in motion by that catastrophe, that the loss of a single statesman of such character as Germany's late foreign minister is an international calamity. It is not only in Germany that Dr. Stresemann's death is deplored. Throughout Europe, and indeed throughout the world, it is realized that the passing of this man removes one of the most intelligent, indefatigable and irreplaceable servants of international understanding and peace who has arisen during these recent distracted years.

Death came to Dr. Stresemann at the moment of his greatest triumph. The first aim of his policy had always been the restoration of his nation to full fellowship in the family of nations and the restoration to his nation of full sovereignty over all its territory. At the recent Hague conference and at the league assembly which followed he had seen both those goals achieved. At the Hague, the evacuation of the Rhineland had been agreed upon by Great Britain, Belgium and France. And at Geneva, one speaker after another, beginning with Mr. MacDonald and including representatives of most of the states which fought Germany a decade ago, had gone out of his way to express gratification, not only at the presence of Germany in the league, but at the important part it was beginning, under Dr. Stresemann's leadership, to play in league deliberations.

M. Briand, who had found in Dr. Stresemann a statesman with whom he could collaborate in all large plans of European rehabilitation, has spoken of the development of European diplomacy during the present year as a final liquidation of the war. If the phrase is justified—and there is much to indicate that it is—then to Dr. Stresemann must go the major credit for having led Germany to accept a process of liquidation which has perforce run counter to many of the deepest emotions of a large part of the German public. To bring Germany from the abandonment of the resistance in the Ruhr, through the pledges of Locarno, to the acceptance of the obligations of the Dawes and Young plans, has required statesmanship of the highest order. But because Dr. Stresemann accomplished this, western Europe is now beginning to breathe freely for the first time since 1914. And equally, the whole world finds it possible to begin the building of a new international order based on the mutual confidence which gives the Pact of Paris its tremendous moral authority.

Dr. Stresemann fell on the field of battle. Ever since he assumed charge of Germany's foreign affairs, he had borne a burden of responsibility almost beyond comprehension. On the one hand, he had to

find a basis of cooperation with nations which, within a decade, had proclaimed their lack of belief in Germany's good faith. On the other, he had to induce the multitudinous parties within the German government to accept the often onerous terms which a resumption of relations with former enemies entailed. And always he was working as the representative of a defeated state. The attempt to carry on these frequently clashing duties was enough to kill a man. It killed Dr. Stresemann. He was anything but a well man when the conference at the Hague convened last summer. But he insisted on attending, and out of the discord of those sessions he emerged with his greatest diplomatic triumph—the evacuation of the Rhineland. From the Hague he went immediately to the exacting sessions of the league assembly. Those who saw him there, and heard him speak with a baffling listlessness, knew that the man must be seriously ill. Yet the world was little prepared for his sudden passing.

The career by which Gustav Stresemann developed into the world statesman who received, and deserved, the Nobel prize is worth consideration not only for its own brilliance but as an epitome of the development that Germany itself is following. Dr. Stresemann came into German public life as a representative of big business. In the years before the war he was one of the potentates of that expanding industrial empire which supported most loyally the Hohenzollern regime. During the war, in the period when German victory appeared likely, he joined with other industrialists in demanding annexations in both Belgium and France in order to strengthen still further the German industrial empire. The establishment of the republic he accepted with extreme reluctance. Indeed, there was a period even after he assumed the post of foreign minister when he refused to allow the phrase, "the German republic" to appear in his state documents. His was a deep-seated, sincere German nationalism of the old order—a nationalism that held Bismarck openly and steadily as his mentor and ideal.

Then came the change. The tragedy of the Ruhr invasion brought to Dr. Stresemann a complete change of outlook and of program. From the day when he undertook to induce his German fellow-countrymen to abandon their resistance to that invasion and to reach instead a basis for national strength by cooperation and understanding with the French, and with the rest of the world, Dr. Stresemann was forced, by the logic of his new position, to cut the connections with his past super-nationalism. Bringing himself to a new outlook on international affairs, he brought most of Germany to the same changed viewpoint.

One of the younger but important members of the staff of the German foreign office discussed Dr. Stresemann's contribution to Germany's liquidation of the war-mind with a member of the staff of *The Christian Century* last summer. "Stresemann's policy on the Ruhr, and after," he said, "brought the definite

separation between Germans who still believed in violence as the only way out of Germany's difficulties and the passive resisters. His great merit was that he was able to turn the giving up of the Ruhr fight into the beginning of a new era of policy generally accepted by public opinion. The younger generation especially proved ready to follow Stresemann in the dropping of protest and resistance and in adopting a policy of cooperation by free consent in the rebuilding of Europe. It was German initiative, due to Stresemann, more than any other factor that produced Locarno. The significance of that decision to cooperate with France, by making use of the possibilities of the Versailles treaty to build a better order of international economics and international law, cannot be exaggerated. Up to that point there had been in Germany, and from Germany, nothing but protest; after that there was the decision to accept the fate of the war and to make a constructive contribution."

This is far more than a summary of Dr. Stresemann's policy; it is a summary of the transformation which he produced in Germany as a whole. In MacDonald, Herriot, and Briand he found men with whom he could cooperate. Out of that discovery eventually came the Locarno treaties. By those treaties Germany destroyed the threat of military aggression upon her neighbors, either east or west. In the general lessening of tension which followed, the Dawes plan became possible. Out of the Dawes plan has come the Young plan. Out of the Young plan will come still other plans. And these, together with the adoption of the Pact of Paris, the impending revision of the covenant of the league, the establishment of the world court as an unalloyed tribunal of peace, are making possible the rehabilitation of Germany through the pacification of all Europe.

The result of the policy which Germany and France have pursued together under the leadership of Stresemann and Briand, and into which Britain under MacDonald has so wholeheartedly entered, has been not only the swift recovery of Germany, but the stabilization of western Europe. The league of nations has, within the past two years, been given a new birth as a genuine agent of peace. So rapid has been the liquidation of the war that European statesmanship now dares to raise the proposal of a United States of Europe. To be sure, in Germany, which is still the key to central Europe, nationalists and communists still do what they can to create fear on the part of neighboring nations. But the danger of their threat is rapidly passing. A genuine western European security, not military but political and economic, based on a mutual determination to cooperate, is in sight.

Only a foolish optimist would say that the stabilization of Europe is complete. When one contemplates the damage that could be caused by a change of governmental policy in Great Britain, France or Germany, one is forced to admit that the situation, even in western Europe, still contains its dangers. But the career of Dr. Stresemann shows that, despite Eu-

rope's dolorous tradition of warfare and intrigue, the international problem there is capable of solution at the hands of statesmen committed to the application of intelligence and good will to its difficulties. World statecraft will miss Dr. Stresemann sorely during the next dozen years. That he should have died at the age of only 51 seems an unmitigated calamity in view of all that he might have accomplished in a career of normal length. There will be attempts to honor his memory in many lands. The only worthy way by which such a career can be honored is by a continuation of the fundamental policies to which it was devoted—the forwarding of the interests of one's own country by unremitting cooperation with all other nations in the erection of an international structure of peace.

The Divided House

A Parable of Safed the Sage

ONCE upon a time there was a Lawyer whose name was Lincoln and he wanted to be elected to an Office. And he went unto a Convention, and made a Speech. And he said, This Government cannot permanently endure half slave and half free.

And when he went that night unto an Inn, he slept in the bed with another Lawyer, who said, Wherefore didst thou say that Fool Thing?

And Lincoln said, I said it because I believe that it is True.

And his friend said, Even so, it were not a Good Time to say it, for it will drive some men to Abolition and others to the Defense of Slavery and we shall have Bloodshed.

And Lincoln said, It may be better that at present I say it no more.

And that was one reason why Lincoln's Lost Speech was Lost. For he doubted if it might be well to say at that time what he believed must sometime be said.

And two years later he said it again.

And another Lawyer, whose name was Douglas, said, In this manner the Government hath always endured. There could have been no Government in this land if it had not been half free and half slave. And to say that what hath always been cannot continue to be is to take a Long Shot at prophecy, and assume great possibility of Mistake.

But Lincoln would no longer be silent; for he believed that the time had come to say what he believed, and he said it over and over. And albeit he was Denounced and Ridiculed and called Hard Names, yet did he say again and again, This Government cannot permanently endure, half slave and half free.

And in neither of those two years did he get any Office, and he had been wanting it a Long Time, and was getting Very Weary waiting for it. But he still told what he believed was the Truth.

Now it came to pass in two years more that he got

the Office he sought, and it was not a small one. And in his day it became necessary to test whether a Government dedicated to Freedom could continue half slave and half free. And for a long time he meditated. But the thing he had said in earlier days and against the judgment of his friends came back to his lips and pen, and he said it once more and made it true.

Now I considered this man and his words and his

work, and how he uttered the truth as he saw it, and then waited for the time to say it again, and how he said it till it came to pass.

And I thought of his Wisdom and his Patience and Courage, and I found Courage for the Truth that I felt was true, and I uttered it. And I think that that Truth also will one day come to the Knowledge and the Conviction of my fellow men. And they shall know the truth and the truth shall make them Free.

VERSE

Failure

I STROVE, O Lord, to grasp a star for thee,
And, falling, clutched the dust. "That bit of
earth

Upon your palm is of a starry worth,"
I heard thee say: "Give that instead to me!"

I thought in knightly quest or holy wars
To win thee treasure. Bowed on a broken sword
I cried, "My hands are empty." Thou, O Lord,
Didst answer, "Nay, you bring a gift of scars."

Lord, I have sought thy face in vain, and now
I weary. Ah, where art thou? Hark! I hear
Thy voice: "You sought me, therefore I will wear
Your darkness as a light about my brow."

MARY SINTON LEITCH.

Song

IT IS but earthly dust in air
We are indebted to;
For dust will comb the sunlight glare
To every colored hue.

And to rebuff of hostile air,
Each bird its tribute brings
To feel the blessed hindrance bear
Its stroke of beating wings!

LOUIS GINSBERG.

The Stranger in the Temple

THE preacher's theme was Human Brotherhood,
And people came in number not a few,
But all the places which were really good
Were occupied, one person to a pew.

I saw one stranger back against the wall
Who fully sensed the humor of it all.

KENNETH W. PORTER.

Non-Employment in Heaven

L ORD, what will heaven be like,
That rich folks talk about?
To strut eternally
Before the down-and-out
Who never do find work
While walking streets of gold?
O Lord, for ice when hot,
Or heat, just once, when cold!
No land of rest for us,
Nor harps—a whistle, bell;
Lord, promise heaven has work,
Or leave us here in hell.

ELINOR LENNEN.

Metal

THIS is a metal age. I think there is too much
Metal in the world.

Perchance it has worked its way
Into our very seed.
And thus we have incurred the appellation
"Iron-hearted."
To him who has surmounted all the heights,
Scaled all the pinnacles of glory,
Scarred and gory,
Lined with the saber thrusts of life—
How often in such faces do we see
The lurking, pinching lines of cruelty,
So often the concomitant of high endeavor,
That can and therefore will
Outdo the weaker,
Scoffing the Christly preachments,
Above the need of gospels or of parables,
Laughing at the Book.
Such hardened are too frequently
Those to whom the name is given,
As though with the fair benison of heaven,
"The Man of Iron."

We have too much metal in the world—
Perchance it's worked its way into our seed.

CLARENCE P. MILLIGAN.

A Humanistic Interpretation of Prayer

By John Haynes Holmes

EVERYBODY must agree today that the idea of prayer is changing. Many are insisting that the idea of prayer is "going." Certainly the old idea of prayer is "going"! If we mean by prayer a call to some remote deity in the heavens to give attention to our personal concerns, a clamor to some grudging god to barter his favors in exchange for praise and adoration, a demand or expectation that the laws of the universe be suspended for our particular advantage, then the modern man can have nothing to do with it. The practice as well as the idea of such prayer must be abandoned.

But is this the meaning of prayer? Has it ever been the *real* meaning of prayer? Such ideas as I have just described seem to me to be like fashions in clothing which come and go, but do not touch the essential integrity of the body which they cover. In Christianity, in Judaism, in all the highly organized religions of the world, there has developed a philosophy of prayer, which is as superstitious as the ideas of God and of the soul with which they have been associated. But prayer itself is not a philosophy, it is a practice; it is not an idea, but an experience. Prayer, in other words, is a psychological and not a theological phenomenon. It is older than any theories; it has outlived a thousand theologies, and will outlive a thousand more. For it is a part of the life of man—a part of the *best* of the life of man! Some lives never include it, as some lives also never include the wonder of love or the beauty of music. But these lives are not the best lives, nor the fullest lives. And they are not to be taken as criteria!

Definition of Prayer

Keeping clearly in mind a psychological as contrasted with a theological point of view, I would define prayer as, in its essence, three things.

In the first place, prayer is the deliberate formulation in our minds of an idea of something that we need or want. The hymn-writer catches this idea, when he writes that

Prayer is the soul's sincere desire,
Uttered or unexpressed.

Desires are always outrunning attainments. We are always reaching for something that is beyond us, or above us. We are always hungry for some satisfaction that we have never tasted. There are countries we have not entered, heights we have not climbed, visions we have not seen. So we have desire! It might almost be said that life is coincident with desire, for when we no longer want anything beyond ourselves, we no longer have any need to live. And it is when we formulate our desire in a clear statement of the mind that, psychologically speaking, we are praying. I define prayer, therefore, as the conscious, deliberate fixation of our inner attention upon the needs and aspirations of our lives.

Secondly, prayer is the conscious, deliberate direction of our life-forces to the attainment of our desires. "All men are always praying," said Emerson, referring to the universality of desire. "And all prayers," he continued, "are always answered." By which he meant that prayer is not only the understanding, but also the undertaking of what we want! There is a fixation, in other words, not only of attention but of action. For the modern psychologist will tell you that just to think hard enough and long enough of what we want, to visualize clearly enough the thing that we would have, to live constantly in the atmosphere and yearning of our desire, is to take the first step toward its actual attainment. To pray, therefore, is not only to desire something in our lives; it is also to set ourselves to the task of satisfying that desire. Prayer is attention unfolding into intention. It is purpose, resolution, dedication. Which brings us face to face with that greatest of all spiritual discoveries—that, if our prayers are to be answered, we must answer them ourselves; that we are already answering our prayers in the mere expression of the desire that they be fulfilled! How wise Emerson's injunction—"therefore, we should be very careful what we pray for."

We Share Our Lives

But this is not the whole of the story. There is a third thing to be said about this business of prayer. For we are not alone in our desires, as we are not alone in our lives. What we are, and what we want, we share with the universe. There is a larger life "upon our own impinging"—a life which reaches down through the animal and vegetable kingdoms to the very roots of organic existence, and up to vistas of spiritual being which, like the stars, outrange the compass of our seeing. We are ourselves a little center of energy; the universe is an infinite center of such energy. Why, therefore, should we work alone! Why should we not gather to our aid the forces akin to ourselves, but so much greater than ourselves, that fill the world? Like engineers who use the gravitation of the stars to lift their beams and swing their bridges, why should we not wisely use the gravitation of the spirit to lift and swing our lives?

If we are to do anything final or perfect, we must move out beyond the limits of our own poor strength, and rally the universe to our support. And it is just this thing that we are doing when we reach up our hands, and pray. James Russell Lowell has some beautiful lines in one of his poems, wherein he describes the roots of a tree, "shut in the darksome earth," reaching up through the leaves and branches of the tree to get hold of the "sunshine and wide air," and succeeding "by sympathy of nature." So man, struggling on the low levels of his life, reaches

up and out to the infinite forces of the world, and captures them. I define prayer, in its ultimate and highest meaning, as the conscious and deliberate attempt to gain contact with the universe. Or—to put it the other way around—it is the attempt to merge our lives in the life of the whole, and therewith identify ourselves with cosmic destiny.

This is prayer as viewed from the psychological, the humanistic standpoint. From beginning to end, it is an experience within ourselves. If it is directed to the attainment of ends beyond ourselves, this is only because no man "liveth unto himself." But the prayer process is a human process, a normal process, a natural process. Our prayers are the expression of our lives, and their answer the achievement of our lives. Why bother with theology, or the traditions of theology, in an experience like this?

The Language of Prayer

But, if this is prayer, why does it still express itself in the old theological language? Men still address themselves to a being called God; they ask this God to do things; they plead with him to hear and answer. If prayer is a psychological and not a theological phenomenon, why not clothe it in psychological and not theological language? To which I answer, two things, *pro* and *con*!

In the first place, I agree that much, perhaps most, of the language of prayer in our day is abominable. It is language inherited from centuries gone by, which expresses the thought of those centuries and not of our century. I know of nothing quite so important at this moment as the rewriting of all the language of religious devotion. We need new hymns, new prayer-books, new liturgies, which shall be as expressive of our age as the old material was expressive of its age. Our fathers wrote Bibles and prayers to suit themselves; why should we not write Bibles and prayers to suit ourselves? I think we will! I welcome any attempt to teach men to pray in the language of our time, as Jesus taught his disciples to pray in the language of his time.

But there is another thing to be said. I refer to the fact that the language of prayer is fundamentally the language not of science but of poetry; and that in poetry there must always be a place for the creative imagination. Recall how our poets are always praying, and, in doing so, always addressing the objects of their prayers as though they were persons like themselves! Here is Shelley, for example, crying to the skylark—

Hail to thee, blithe spirit!
Bird thou never wert—
That from heaven or near it
Pourest thy full heart
In profuse strains of unpremeditated art.

Byron does the same thing in his "Childe Harold," where he invokes the ocean in the famous lines—

Roll on, thou deep and dark blue Ocean, roll!
Ten thousand fleets sweep over thee in vain.

Sometimes the poets speak not to Nature but to men, the spirits of the noble and remembered dead. Thus Wordsworth, in his immortal sonnet—

Milton! Thou shouldst be living at this hour;
England hath need of thee . . .
. . . We are selfish men,
O raise us up, return to us again.

Or Theodore Parker, addressing the Nazarene—

O Thou great friend to all the sons of men . . .
We turn to thee; thy life is still the light—

But the poets do not stop with single men. They pray to groups of men—such purely social abstractions as countries, or even cities. Remember the Psalmist;

If I forget thee, O Jerusalem,
Let my right hand forget its cunning.

And Henley, in his apostrophe to his native land,

What have I done for you,
England, my England?
What is there I would not do,
England, my own?

And the poets go even further than this! They deliberately personify abstract qualities, or states of being, and pray to these. Thus Wordsworth, in his "Ode to Duty"—

Stern Daughter of the Voice of God! . . .
I call thee. I myself commend
Unto thy guidance from this hour.

Whitman, in his prayer to Death—

Come, lovely and soothing Death,
Undulate around the world, serenely
arriving, arriving.

And Emerson, in his noble dedicatory stanza,

Spirit, that made these heroes dare
To die, and leave their children free,
Bid Time and Nature gently spare
The shaft we raise to them and thee.

Now what are these poets doing in writing lines like these? Are they ignorantly deceiving themselves and their readers? Did Shelley call to the skylark with any idea that the bird would hear or answer? Did Wordsworth imagine that, if he prayed long enough and loud enough to Milton, the poet would rise up from his tomb and live again? Did Henley believe, when he cried out "England," that he was addressing a divine personage of that name, who dwelt in some far off British heaven, listening to the petitions of his adoring subjects; or Emerson, when he addressed the "Spirit" whom he asked to guard the shaft at Concord bridge, that some deity, or semi-deity, would take that monument under his divine protection?

To Whom Do We Pray?

Is it conceivable that these poets, the inspired of their day, cherished any of the ideas which some of us cherish when we call not to the skylark, or to Milton, or to England, or even to duty, but to God? To ask such questions is to answer them! What these poets are doing is working with their own souls, and

with the souls of other men who may be listening, to bring these souls into contact with outward forms of life which they admire as sources of beauty and of strength. As a means to this high end, they are deliberately personifying these forms of life by the creative power of their imagination, that they may be seen in terms of their own experience, and thus be open to communion. As a result, they are identifying their souls with objects or ideas beyond themselves, and therewith rising to those larger and purer spaces of the spirit which we so seldom and so hardly reach.

And this is what we are doing, in a complete and final and all-inclusive sense, when we reach out to the universe, and call it "God." Let us have no doubt about this matter of the language of prayer! It is nothing unique, strange, or superstitious. It has nothing essentially to do with theology, or even religion, but only with poetry. It is the last step of that whole poetic process, running from Shelley's skylark on the one hand to Emerson's "Spirit" on the other, wherein the soul creates anew in its own image the life of all the world, and seeks communion with this life as with its larger self. When I pray to God I am not pointing to any deity in the clouds, or to any god-head among the stars. I am not thinking of anything special, or limited, or remote, or supernatural. Rather am I thinking of the universe, as Shelley thought of the skylark, that I may be lifted up above myself. I am reaching out to the universe, as Wordsworth reached back to Milton, that I may have help in the causes I would serve. I am calling to the universe, as Wordsworth called to Duty, that "my weakness (may) have an end." All of which is based upon the postulate that the spirit of man is akin to

the spirit of the universe in itself, as well as in its myriad separate forms, and that "spirit with spirit can meet."

The Soul's Truest Speech

The language of prayer is poetry. If there be literalists, bereft of all imagination, who cannot see it, it is none the less poetry. And poetry, as the soul's truest speech, has a validity which rivals the validity of science. Says Shakespeare,

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils.

I would not be so severe upon the man who hath no poetry in himself. But I would none the less suggest that such a man is the last man in the world to pass judgment upon the ideas and practices of religion.

Recall the words of John Tyndall, that great scientist of the mid-nineteenth century in England. Tyndall was a materialist, not a religionist, in his thought. Yet he said:

"It is not my habit of mind to think otherwise than solemnly of the feeling which prompts prayer. It is a power which I should like to see guided, not extinguished; devoted to practicable objects instead of wasted upon air. In some form or other, not yet evident, it may as alleged be necessary to man's highest culture. Certain it is that, while I rank many persons who resort to prayer low in the scale of being . . . I regard others who employ it as forming part of the very cream of earth. . . . Often unreasonable, if not contemptible, prayer in its purer forms hints at disciplines which few of us can neglect without moral loss."

The Old Churches in the New South

By E. DeForest Leach

VERY few people in the north have any idea of the radical changes which are taking place south of the Mason-Dixon line in industry, business and social life. The outstanding feature of the entire movement is the utter abandonment of old ideas and practices and the adoption of the latest and most efficient. That this revolution has been taking place in business and industry without influencing the political, social, intellectual and religious life of the south can hardly be imagined. Just what relation the churches have to this movement and what effect it is likely to have upon them are questions deserving serious consideration.

The southern churches were among the strongest agencies in bringing about the division of the union. When the Methodist church split at the general conference in Baltimore in 1844, Matthew Simpson, who later became famous as a bishop, expressed the opin-

ion that the influence of the churches was so strong that a division of the country was inevitable. These churches have also been the strongest forces in fostering the spirit of isolation and maintaining the now generally recognized illusion that the civilization of the old south was the greatest and best the world ever saw. After the war the state governments and public officials all had to become amenable to constitutional authority, but not so the churches and their officials. In other words, they were never "reconstructed," and, having outlived governmental and other agencies with which they were at first cooperating, they remain today practically the sole defenders of the old order.

Churches Identified With the South

While the above statement is true of all the churches it applies particularly to the three dominant

bodies, namely, the southern Baptists, the southern Methodists and the southern Presbyterians. Each of these denominations was started solely to serve the south, for the reason that the south was considered socially and religiously incompatible with the rest of the country. These churches have fought valiantly to maintain this contention, although it now seems to be a losing, if not altogether a lost, fight. They have resisted in every manner possible the encroachment of every influence that might tend to undermine established standards. With the south a *de facto* as well as a *de jure* part of the United States, with business and industry on a national basis, with education, the professions and politics each acquiring a national consciousness, it would seem that the real justification for continuing the division of the churches no longer exists.

Orthodoxy Losing Ground

Just why the country must continue to bear the burden of maintaining northern and southern branches of these denominations is not now under consideration. That the continuance of such divisions is a misfortune can hardly be denied. No less an authority than Edwin Mims, of Vanderbilt university, who knows his south as well as any man, does not hesitate to say that the continuance of these divisions in the churches has contributed materially in retarding the development of the south. No one who knows anything at all of the churches of both sections will deny that the south would contribute materially to the north should such a union be consummated.

Next in importance to maintaining a distinct social order in the south, the southern churches have considered it their mission to uphold the standards of orthodoxy. Probably in no other section of the world has a strict, literal orthodoxy been so unanimously preached as it has been in the south. Here it flourishes in all its pristine purity. And yet, no unbiased person from the outside would assert that the religion preached, much less that practiced in the south, will ever become the salvation of the race. That this will be the conclusion of many who are now contented within the church, seems almost certain. What, then, is going to be the effect upon the churches of this almost certain swing away from former religious standards? Perhaps this can best be considered by studying the present positions of the three leading denominations.

Northern and Southern Branches

There is far more difference between the northern and southern branches of these churches than ever appears in print. The southern Baptists are numerically the strongest, but financially and intellectually they must be put at the very bottom of the list. While neither branch has ever placed much stress upon an educated ministry, the northern Baptists have schools and ministers which rank with the best. Not so in the south. Here faith, and the intensity of that faith, is not infrequently a substitute for education. While

the southern Baptists have a number of schools, they are, for the most part, devoted to Bible study, with great care that the students do not learn too much as to what the Bible really is. What little science is taught has to be thoroughly denaturalized. The principal item in history that all Baptists are taught is that the Baptist was the first church and that all others, including the Catholic, have been off-shoots. They are literalists, and maintain that the churches and ministers in the north who are not, are not Baptists.

During the world war the southern Baptists made a strenuous effort to have the government prevent army chaplains of other faiths from coming in contact with southern Baptist boys. There is nothing new in this policy, however, for the southern Baptist convention has always refused to affiliate with the Federal council of churches.

That all southern Baptists are not alike, and what happens to those who are not, can be guessed from a rumor afloat concerning the recent dean of one of their leading theological schools. This dean, it seems, was frequently called upon the carpet during the past few years concerning his views about "the monkey business." Each time he satisfied his inquisitors. After his death, it was discovered that the dean had kept a diary which convicted him of being an out-and-out evolutionist. It is reported that the trustees were so incensed over the matter that they actually considered passing a resolution asking for the dean's resignation.

Southern Presbyterians

Southern Presbyterians, like the Baptists, have some able and forward looking men and some congregations that rank very high, but the exceptions are by no means so numerous as to affect materially the general character of the denomination. There is no question but that they lack the intellectual strength which is so generally associated with Presbyterians elsewhere. Numerically they are inferior to both the Baptists and Methodists. A well-known educator is responsible for the statement that there is not a Presbyterian college in the south that can, without the wildest stretch of the imagination, be classed as an efficient institution of collegiate rank. What little psychology and biology are taught are purely of a Presbyterian flavor. As every lawyer in the south is a judge, so every minister has to be a doctor. Consequently if these institutions can keep any considerable number of young men and women from attending colleges where they are likely to learn a little science, and can confer honorary degrees upon the faithful ministers, they have, from the standpoint of their supporters, justified their existence.

The southern Presbyterians have made a large contribution toward maintaining the old standards in the south. Being a creedal church they have been sticklers for the observance of the letter. Every sign of innovation in either faith or practice is met by drastic action by the presbytery having the responsi-

While they do not adopt the method used by Calvin in dealing with Servetus, they are nevertheless just as thorough. The recent case of Rev. H. G. Kenney of Cameron, Texas, is a good illustration of their methods. When Mr. Kenney fell under the suspicion of being too modern, he was simply relieved of his pastorate by his presbytery. No questions were asked. No charges were made. No trial was had. He was through, that was all!

The question is just how the southern Presbyterians are going to deal with the revolt from orthodoxy which is taking form in the south, without doing violence to their most cherished ideals. They are good fighters, but it seems too much to expect that they will always remain as they are.

Sources of Liberal Faith

Sometime ago a southern writer remarked that the only sources of tolerance and liberalism found in the south were in the Catholic and Episcopal churches. That might have been true once, but it is no longer. The southern Methodists, probably more than any other denomination, have sensed the situation and are already making some headway in adjusting themselves to it. Next to the Baptists in size, with several good schools which have been giving them a supply of fairly educated ministers, the Methodists are assuming as important a part in building the new

south as they did in creating the old. They have, to some extent, abandoned their sectionalism and the type of theology which made that possible. While not all of their bishops and ministers are sympathetic with the new order, the fact that some of them are shows that they are far advanced over the other churches. Each year sees the number of forward-looking ministers increase in their ranks and the number of the other kind grow smaller.

That the religious leaders are well aware that the conventional attitude of their churches is incompatible with the new order is best evidenced by their activity in resisting its advance. The new order is not only coming, but it has actually arrived and has, so to speak, both feet under the table. That there must, therefore, be a change in religion cannot be denied. That the change must be in the direction of liberality is due to the stubborn fact that it can't go the other way. There is no place for it to go. What, then, is going to be the result if the churches refuse to adjust themselves to the new requirements? Is that section of the country which has been the most faithful to its churches to become, to a considerable extent, unchurched? That seems to be the only alternative unless, perchance, a movement toward liberal religion, a thing the preachers of the south hate worse than they do the devil, the pope and the Yankees combined, gets under way soon enough to prevent it.

B O O K S

Watchman, Tell Us of the Night

SIGNS OF THESE TIMES. By Willard L. Sperry. Doubleday, Doran & Co., \$2.00.

IN THE spring of 1929, Willard L. Sperry, dean of the theological school in Harvard university, inaugurated the Ayer lectureship at the Colgate-Rochester divinity school with a series of five lectures, entitled "Signs of These Times." Exceedingly large audiences were in attendance. These essays have now appeared in book form.

The first two chapters—"Wisdom" and "Attitudes"—form an introduction to the four problems investigated. A plea is made for "wisdom as the substance of our second thoughts about the past and of our long thoughts for the future." Religion is interpreted to be not a pose but an attitude involving wonder, trust and humility. Thereupon four of the moot points in twentieth century Christianity, namely, "Non-cooperation," "Individualism," "Humanism," and "Mysticism" are commented upon at length.

The analysis is discriminating. The world is suffering from half-truths. "Either—or" theories are flatly rejected. "Both—and" solutions are proposed for each problem in turn. No circles with single centers are here drawn, but numerous ellipses with two foci are constructed. The good and the evil in each issue are clearly discerned. The style is charming and at times fascinating. The upshot of "non-cooperation" is, "A church shall not marry the mind of its own time . . . The Christian church never opposes or denies those truths of religion which find fair statement in the spirit of any age, but it never contents itself with approving those truths as they are." The study of "Individualism" invites criticism of demo-

cratic Christianity and the social gospel alike and results in the suggestion that a "ten years' vacation be arranged for 'denominational tenets' during which decade the various denominations would do well to discover those truths of religion which their hereditary faith and practice ignore."

Dean Sperry apparently regards "humanism" as the chief "sign of these times." The longest chapter in the book is devoted to it. Much of the second chapter anticipates it. A good third of the volume is concerned with it, and the tone of the discussion is more serious.

The religious humanist is described as a "person who seeks and finds the divine in man and who doubts or denies the existence of any God other than the God resident in the human-will-to-goodness." Humanism is an issue in consequence of the world war. It represents a healthy revolt against the easygoing orthodox cure for the problem of evil. Humanism is a struggle against ethical indifference. It is admirable on account of its singlemindedness. Its strength is on the negative side, in its protest against the conventional Christian ethic.

The essential weakness of religions of humanity is said to be their satisfaction with the earthly welfare of the race. For "selfishness, whether individualistic or social, is finally self-defeating." The attempt is made to work out at least a partial resemblance to primitive magic—"humanism seeks to exploit the universe by coercive measures." The pose of indifference toward the mysteries of the universe adopted by humanism is declared to be impossible to maintain in the long run. Agnosticism cannot be a final attitude. Job began as a theist, became a tentative humanist, but at last had "to go on record about the nature of the mysterious universe about

him. . . . For the human mind refuses to be content with the pose of self-concern and self-sufficiency." Moreover, humanism cannot maintain the contrasts religion requires. God must be near man but also different from man. Faith in an idea of immortality without any God other than ourselves becomes an intolerable burden.

The essays close with an optimistic emphasis. "We are living in a time when we seem to be on the verge of discovering new and greater truths about God. It is too brave and bright a dawn to spend 'rotting away in the isolated dungeon of our self-consciousness.'"

As a homiletical source book, "Signs of These Times" will find its way into the library of the minister who has not lost all intellectual curiosity.

CONRAD HENRY MOEHLMAN.

Culture and Cotton

HUMAN FACTORS IN COTTON CULTURE. By *Rupert B. Vance*. University of North Carolina Press, \$3.00.

THIS volume represents an interesting attempt to apply the culture-area concept of the social anthropologists as a tool of research in a regional study of contemporary civilization. After the manner of the anthropologists, the author regards the cotton belt as a definite cultural area. Factors largely geographical, such as rainfall and the length of the growing season, have set the limits within which the cotton plant can be successfully grown. This area may be characterized by a fairly definite mode of life consisting of an organization of activities and attitudes which have grown up about the cultivation of the cotton plant.

First of all, the cotton plant lays down an annual cycle of activities concerned with the planting, cultivation, gathering and marketing of the crop, which in turn has its effects upon social life and institutions. Thus, the school, the church and other community institutions find their seasons of intense activity during the two respites of the cotton culture, for a few weeks in the late summer between the last chopping and the first picking, and for two or three months in the winter, between the last picking and the preparation of the ground for the next crop. The demands for hand labor perpetuate the field work of women and children, place a premium on a high birthrate, and otherwise affect the standards of domestic life. The demands of the cotton plant are greatest at precisely the seasons required for the tending of other crops, and thus impede diversification. Furthermore, since cotton is food for neither man nor beast, and can not be disposed of except through the local ginnery, it furnishes an excellent basis for the crop-lien system of credit which in turn further fixes the tradition of the one-crop system upon the cotton belt, and limits the diet of the cotton farmer to the deadly monotony of "meat, meal and molasses."

The cotton farmer is peculiarly subject to the speculative risks of the market, since his is the one staple grown in America which can contribute nothing directly consumable by the family, but must be disposed of entirely for consumption off the farmstead. The bottom may fall out of the grain and live-stock market, but the farmer's family still has its larder full of consumable commodities, while the cotton farmer is entirely dependent on a money economy. The risks of the cotton market combine with the risks of the weather and the weevil to make the climb to ownership all the more difficult, to perpetuate tenancy and its attendant evils, inadequate housing, inefficient methods of agriculture, isolation, backward community institutions, illiteracy, mobility, shiftlessness and lack of thrift.

It is impossible here to give more than a general and crude

indication of the author's view of the relation of cotton culture to the social problems and mode of life of the south. His is no biased "one-factor" explanation of social life. He chooses the cotton plant for purely methodological reasons as a convenient center about which to orient his study of cultural factors associated with it, but he is fully cognizant of the importance of other factors, such as tradition, invention, fashion, etc. He recognizes, for example, that the area devoted to cotton culture is by no means fixed by geographical factors alone, that it expands and contracts in response to changes not inherent in cotton growing itself, and that such changes in man's non-material culture may in fact affect the destinies of the cotton belt vastly more than inclement weather or the boll weevil. While it may be regretted that the author did not give such factors more explicit treatment, it is to be hoped that his method may be further developed and employed in other regional studies yet to come.

HOWARD E. JENSEN.

Facing Life Gallantly

THE HERO IN THY SOUL. By *Arthur John Gossip*. Charles Scribner's Sons, \$2.50.

IN THIS latest book by Dr. Gossip the problems that come to men and women of mature years are calmly dealt with. Youth lightheartedly sings of life as something which is free from care, or not having felt a wound itself, is not touched by the maimed and scarred who pass by on life's highway. But youth's antitoxin against life's ills soon loses its strength, and is not a universal panacea. The soul, like Atlas, feels it must bear the weight of the world. In every soul there is the indomitable hero that faces life's vicissitude, not only unafraid, but joyously.

Dr. Gossip summons every one who has been the target of the arrow of disappointment, of misfortune, and of frustrated ambition to the view of the worthwhileness of living. He reminds us in nineteen addresses that we are to be more than conquerors. Some of his topics are: "How Others Gained Their Courage," "How to Face Life With Steady Eyes," "But When Life Tumbles In, What Then?," "A Message For Grey Days."

It is conceivable, but not probable, that some members of the ministry will have no personal need for the inspiration and counsel of this book, but in their pastoral work they will find it worth while to consult it often, and learn how to help suffering men and women so that they shall face life gallantly.

JAMES C. HEALEY.

Books in Brief

Present-Day American Stories, by *Conrad Aiken* and seven others (Scribners, \$2.00). If anyone thinks all modern fiction, especially short stories, cheap, strident and flimsy, let him read these. They show a wide variety of style, from the subtlety of Aiken to the proletarian persiflage of Ring Lardner, but all exhibit high artistry.

Wings On My Feet, by *Howard W. Odum* (Bobbs Merrill, \$2.50). This is the other half of "Rainbow Round My Shoulder." A Negro doughboy soliloquizes on his experiences over here, and back again. A strange and fascinating black parallel to "All Quiet on the Western Front." Odum knows his negroes.

Humphry Clinker, by *Tobias Smollett*. *The Medea*, *Oedipus Rex*, *The Frogs*, *Agamemnon* (Modern Library, \$.95 each). Two new volumes in this lengthening series of notable classics at a low price.

CORRESPONDENCE

Inside the D. A. R.

EDITOR THE CHRISTIAN CENTURY:

SIR: N. E. Hewitt's letter published in your issue of October 2 is a gem. I doubt if Will Rogers could have written a better one. Of course, it does sound rather vituperative and explosive in spots, but even so, it is a choice letter and brought tears to my eyes as I read it. We feel quite sure that personally N. E. Hewitt is a lovely man (or maybe he is a woman), but we are afraid that on the day he wrote that letter he got out of bed on the wrong side or had a bad toothache or something like that. We hope he feels better now that he has let off all that steam. Incidentally, one can't help wondering how such a loyal patriot as N. E. Hewitt happened to be reading a "renegade" paper like *The Christian Century*.

Mrs. Eastman's article, "Are D. A. R. Women Exploited?" impressed me as being very fair and right to the point. I myself am familiar enough with the inside workings of the D. A. R. to know that Mrs. Eastman stated some very significant truths about that society. The organization is composed mainly of pleasant and amiable ladies who are perfectly willing to sit back and let the national officers run the whole thing. Some of us who are not so amiable and pleasant have occasionally voiced our displeasure at being forbidden to discuss at chapter meetings, or anywhere else, the antics of our rulers. It seems to me I have read in some history book that away back in the seventeen seventies, there arose a similar situation, only instead of renegade D. A. R.'s rising up to protest against injustice it was the ancestors of those D. A. R.'s who were making themselves conspicuous. As I remember it, those protestors were called traitors, anti-British propagandists, radicals and similar unflattering names. They probably would have been called "borers from within" if that term had been in vogue in those days. Isn't it strange how history repeats itself?

Walton, N. Y.

SARAH ELIZABETH POND,
Mary Weed Marvin Chapter, D. A. R.

Behaviorism—Good Name or Bad?

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Patrick has given us a most encouraging point of view in his recent article on "Should Religion Stand in Fear of Behavioristic Psychology?" There can be no doubt that there is nothing inconsistent between religion and *his type* of behaviorism. And I am ready to believe that the leading psychologists of the nation belong to the school of Dr. Patrick and are ready to recognize the validity of mind.

However, Dr. Patrick has mentioned the "radical behaviorists" who "have chosen to identify themselves with a mechanistic and perhaps a materialistic philosophy." It is questionable whether Dr. Patrick can justly wave aside this radical school so lightly. The question as to whether religion should fear the behavioristic psychology depends in the end, does it not, on which school can lay rightful claim to the term "behaviorist." Watson, in speaking for the radical school, in his book "Behaviorism" (and is there, by the way, any volume by the more sensible school of Dr. Patrick bearing that name?) says, "Behaviorism claims that 'consciousness' is neither a definable nor a usable concept, that it is merely another word for the 'soul' of more ancient times," which is the ultima thule of scorn from the Watsonian standpoint. It is this radical school that makes creditable the oft heard statement that "psychology first lost its soul, then lost its mind and now has lost consciousness."

Back in 1907 I took a college course in the objective psychology which Dr. Patrick has rightfully defended, but it was not called "behaviorism." It was called experimental psychology. Is it not true that the term behaviorism is little more than fifteen years old (it is not included in my 1913 dictionary); that it came into being coincidental with the rise of the Watsonian physico-chem-

ical philosophy, which masquerades under the name psychology; and that this term has been pretty largely appropriated by that radical school? Is it not true that the suffix "ism" implies almost of necessity a doctrinal attitude which a school of scientific observers, innocent of such doctrinal attitude, should really seek to shun? Is it not true that the objective study of psychology has become so universal that the old simon pure introspectionists are now very hard to find, and that consequently behaviorist, in Dr. Patrick's sense, is almost equivalent to psychologist, since practically all of the latter recognize the validity of the former's method.

If there is any truth in these suppositions, would it not be less confusing if Dr. Patrick's group of psychologists would use some other term than behaviorism to cover their research activities and their method of approach? Objective psychology or experimental psychology, or any other definitive term, would, it seems to me, be far better than behaviorism, which is so inextricably intertwined with mechanistic interpretations. The one is a method, the other a philosophy. The one is congenial to religion, the other is necessarily its eternal foe for it denies thought and personality. The same term ought not to be used to cover both schools.

Johnstown, Pa.

WILLIAM K. ANDERSON.

Episcopalians and Others

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me that Anglicans in general will welcome heartily your suggestion to consider the episcopate pragmatically. I understand many non-episcopal Christians, particularly in England, have agreed that episcopacy is of the *bene esse* of the church while denying it to be the *esse*. Let abler pens than mine take up your four theses in detail. To point out how well episcopacy has worked in one fraction of Christendom, look at organized Christianity in the United States alone. According to the World Almanac there are in our country 18 Baptist denominations, 22 Lutheran, 17 Mennonite, 19 Methodist, 8 Presbyterian, etc.; while there has been no splitting up in the Episcopal church, with one inconsiderable exception.

In any discussion of church unity it should be recognized that while your "interest is in the Protestant aspect of the Episcopal church and its approach to other Protestant denominations on behalf of church unity," many of us Anglicans want to be more inclusive. We stand by Bishop Brent when he said, "... what I mean by Christian unity—that it must not be limited; that it must be something so tremendous as to lie above and beyond all concrete conceptions that we may be able to give it; that we must include the whole of the Christian church. I am entirely averse to pan-Protestantism, and I would express myself as hoping that any pan-Protestant movement that is inaugurated should be inaugurated with reference to the balance of the church, which is catholic."

As to the divine origin of the episcopate, for which you claim there is no evidence to support, the position of scholarship in the Anglican church, as I understand it, is, not that our Lord himself appointed the threefold order of bishops, priests and deacons, but that it does reflect the mind of Christ, because we do find it established very early in a church which believed itself guided by the Holy Spirit.

I wish you would make plain what you mean by stating that the Anglican church is no more sacramental in character than the Methodist, for example. That the Methodist church produces just as good Christians as the Anglican is true, but doesn't clear up the meaning of sacrament and sacramental. I have always been under the impression that Catholics in general, including Anglicans, held a different view about the sacraments than do Protestants in general; that the former held a "higher view" to say the least. To quote Bishop Brent again: "I speak as a catholic. Ours is a church which is inclusive rather than exclusive. There are represented within its legitimate freedom

two main views, both of which have always been characteristic of religious life. There are those who are sacerdotal and sacramental, and there are those to whom the outer form means little, but who approach God by a direct descent of the soul to him. Both are equally social in their outlook. Why cannot each supplement . . . the other?" To say that the Anglican church is no more sacramental than Protestant churches is to confuse these two main views of which Bishop Brent speaks.

The statement in your editorial that "the Episcopalian receives absolutely nothing through the sacrament of the eucharist that the Presbyterian and Baptist do not receive," is confusing, not to say a bit dogmatic. I would not presume to judge what another Christian receives. No one knows what any one else receives. I don't know what my Quaker brothers receive in their non-sacramental worship, though I suspect they receive something which would contribute to the richness of my own spiritual life. I don't know what my Presbyterian and Baptist friends receive through the Eucharist but if we ask the typical Protestant what he *believes* he receives certainly it is at least something less than the Anglo-catholic Episcopalian *believes* he receives.

I've tried hard to understand your statement that the Anglican receives absolutely nothing through the eucharist that the Protestant does not when obviously their beliefs and practices differ so widely. Perhaps you refer to potentialities rather than actualities. If so, what shall we think about the statement of Rev. R. J. Campbell who confesses that what he found in the Anglican church which he missed in nonconformity was, in a word, the altar. His experience is typical of thousands—shall any of us presume to say that he is deluded when he claims *he* found more in the Anglican eucharist than *he* did in the nonconformist? To accuse such Anglicans of a "holier than thou" attitude is entirely irrelevant when they are simply testifying, humbly, to a fact of religious experience in their own lives.

Finally, one wonders at your slap at the Lausanne conference, for which Bishop Brent gave his life's blood, when one object of Lausanne was and is to consider just such questions as you raise.
Belmont, N. Y. S. W. HALE,

Allegheny Associate Mission.

A Story of Perfidy and Dishonor

EDITOR THE CHRISTIAN CENTURY:

SIR: Commenting on Rev. Bruce Kinney's letter on "Exploiting the Indians," in your issue of September 4, I will say that from the earliest colonial times to the present, the treatment of the Indians at the hands of the white man is very largely a story of perfidy and dishonor. Most of the early colonists in America did not recognize in the Indian a title to the land on which he and his fathers were born—the land he looked upon as the gift of the Great Spirit to his Red Children. There rise up in history the grim and grisly features of those Puritan clergymen who gloried in the extinction of the Indian. Concerning the burning and roasting to death of 700 men, women and children of the Pequots, for instance, Cotton Mather exultantly wrote: "The souls of 700 Pequots were brought down to hell that day." In a word, the early colonists, Christians though they claimed to be, with very few exceptions, looked upon the Indians as Canaanites who must utterly be destroyed before the promised land could be possessed—they imagined themselves in the same situation as Joshua of old. Good examples to the contrary were the Lutheran Swedes on the Delaware, who made the first settlements in Pennsylvania, and by their just treatment of the Indian laid the foundation for the success of William Penn at a later day when, with open heart and open hand, these children of the forest welcomed the great Quaker to the shores of the western world. However, when William Penn's great heart was cold and still in death, the Pennsylvania Indians lost their truest friend. Penn's sons inherited the province; but they did not inherit the good qualities of their father. Following his death, came fraudulent land purchases and other shameful wrongs against the Indians, causing them to go over to the French and to bring upon Pennsylvania the bloodiest Indian invasion in American history.

Every Indian war in the history of the United States was caused by the unfaithfulness of the white man to his treaties and promises with the Indians. This is a sweeping statement; but I challenge any one to show that it is not true. The white man's inordinate greed for land—land—land—has brought about the unhappy fate of the primitive American race.

Butler, Pa.

C. HALE SIPE.

Religion and Soldiering

EDITOR THE CHRISTIAN CENTURY:

SIR: Can a religious man be a soldier? President Hoover has just nominated Rev. W. G. Everson of Muncie, Ind., to be chief of the militia bureau of the war department with the rank of major-general of the army. But a few weeks previous to this call Mr. Everson, who is minister of the First Baptist church of Muncie, was commissioned to be adjutant-general of Indiana. During the war Mr. Everson rose to the rank of lieutenant-colonel, commanding the only American sector on the Italian battle front. He was widely known as "the fighting preacher." Muncie is the very "Middletown" which the Lynds have just depicted as an example of the mental sterility and spiritual torpor of the average American city of today. And eight years of church growth culminating in the completion of a beautiful new edifice for the congregation which General Everson has served as a minister of religion during that time gives us Middletown's answer to our question. It would be interesting if he would give us in black and white the justification for his dual alliance.

As illustrating the type of militaristic thinking, I quote from a letter sent me in reply to my article in the September 4 issue of *The Christian Century*. The writer, Henry R. Rose, D. D., is "minister-at-large. Thirty years pastor of the Church of the Redeemer of Newark, N. J." He says in part:

"Jesus, as I study his life, was neither a pacifist nor a militarist but he was a preparationist. 'Watch' was a great word with him. His fundamental attitude which he laid on us, his followers, was voiced in these words, 'Be ye as wise as serpents and as harmless as doves.'

"Think this thing through: Is not Jesus the cause of most of the important wars since he commanded men to be free? He certainly did not come to send peace on earth when he let loose his crusade for human freedom. Wars were as inevitable in the modern world after Christ's followers got started on their human emancipation program as the revolutionary war was inevitable when the so-called pacific Quakers back in 1666 (?) living in New Jersey defied King Charles for taxing them without their consent. How can you have a warless world with freedom-determined Christians in it?

"I thank you for your letter of confession as I keep trying to understand how pacifist clergymen get that way. I seem to know too much of history and human nature to ever be converted from George Washington's belief that 'The most effective way of preserving peace is to be prepared for war.'

Not all religious leaders can thus merge the mind of the Prince of Peace with the gods of war, as some letters coming to me attest. Rev. E. P. Sylvester, of Grand Rapids, writes:

"I read with tremendous interest your article in *The Christian Century* on your 'Conversion.' I passed through a similar experience although I did not reach the heights in the military organization that you did. I was too young to enter the service during the world war.

"The fact that you were the cadet officer in charge during the hikes taken by the R. O. T. C. at Plattsburg, New York, in the summer of 1921 interests me very much. I happened to be one of the members of the basic camp who marched along the dusty road while you pranced by on that beautiful horse. I remember very distinctly how I envied you, yes, envied you. At that time I was all enthused over military life and was enrolled in the R. O. T. C. at the Johns Hopkins university with a great deal of zeal and enthusiasm. Little did I dream that I too would be converted."

In my article I mentioned that the resignation of various other officers was one factor in hastening my own withdrawal from the army. One of these men was Dr. Harold E. B. Speight, then minister of King's chapel, Boston, and now professor of philosophy at Dartmouth college. Prof. Speight writes:

"I have read my Christian Century with very great appreciation of your splendid article. I wish our organizations opposed to military training in the schools and colleges could reprint it and circulate it widely. It is a significant story well told. I think you know how sympathetic I am with the point of view you have reached; like you, I reached it through school and college training, then intellectual pacifism, then reluctant assent to our part in the war, then willing service and a reserve commission—then awakening."

There must be many more "converted" militarists whose testimony could be added to that of these men.

Some of my critics have found in my assertion that "one's instructed judgment and conscience should be surety enough for the future" reason to believe that should another war come I'd scurry off to the enlistment offices with the rest. I still think that active peace-making now means more than pledge-making which often is a device of those who mistrust their convictions. I feel certain that my informed conviction of the horror and futility of war assures me that I am through with it for all time. For the sake of those who insist on looking for loopholes in my position, however, I have recently joined the Fellowship of Reconciliation. In the words of Paul Jones, this means my commitment to "a way of life creative of good will which means not merely giving up personal reliance on the sanctions of force but requires our active efforts to bring about such changes in the spirit of men and the structure of the social order as shall make possible the full expression of love in personal, industrial, national and international life." I feel now that there can be no just war because war is the summation of all injustice. This certainly leaves no question as to where I stand.

Dayton, O.

EDWIN HENRY WILSON.

Poetry and Truth

EDITOR THE CHRISTIAN CENTURY:

SIR: One hesitates to cross blades with a professor of philosophy but the common or garden variety of minister may be permitted to enter a demurrer against Prof. D. Elton Trueblood's trenchantly written article on "The Poetic View of Life" in your issue of September 18. He adduces some excellent and thought-provoking attitudes and he introduces a relativity in belief which may be of unquestioned help to a man wrestling with high matters and unable to find firm footing. Yet the very help he gives is a narcotic. Is poetry to be made virtually synonymous with doubt, indecision, a minus of conviction?

I have always thought of poetry as being truth clad in beautiful garment, a technique of expression denied to prose by the limitations of usage. If symbols are used it is in order that overtones of meaning, fresh avenues of approach, word-dramatic vehicles of expression, vivid syntheses of meaning may illumine, enlarge, define and beautify the truth that is being conveyed. All this our author may not deny, but as he uses the word "poetic" he suggests the denaturing of truth so that the slimmest thread of meaning may be woven into the context of any belief, to the disregard of the whole fabric. He is not fair to poetry which has ever been a medium of truth expression, not of truth evasion. He implies, or one may infer, that the poetic use of a word or an idea is ipso facto a blood-letting of the commonly, or dominantly, accepted meaning. If poetry is to be merely a pleasant anasthesia to be taken when in the throes of mental and spiritual agonizing, we are robbed of truth's noblest ally.

In saying that religion is "the attempt to see life in terms of purpose rather than mere origins," we adumbrate theism, but it is shadow only. Is poetry shadow only? Truly, Christ is a symbol that man is more than a forked radish, but is poetry

about Christ exhausted by this glimmering, halting limitation? When I believe in Christ as an "entity," do I descend to the level of prose? Cannot one believe in him as entity, historical and actual, and still employ poetry to express what prose cannot? When singing, "Rock of Ages," must I dismiss him as entity? Our author limits the poetic view of religion, God and Christ to the exigencies of the religious denaturist.

In saying "heaven" or "immortality," I fail to see that it is more poetic to rob them of their content of objective belief (not materialistic but objective) than to use them with the more definite, more explicit meanings immemorably attached to them. One feels that poetry has been made a partisan of unreligion when its sanction is given to beliefs which wander in the dusk of uncertainty. Poetry is no more a protagonist of doubt than it is of clear-minded faith, and to say that a man may believe a thing "poetically" is to impart a meaning never intended by that literary discipline and to devitalize all that poetry has stood for as an ally of truth.

All this gives countenance to those fundamentalists who assert that modernism means diluting truth and whittling it to the vanishing point. Modernism means a new view of and approach to truth, not less of truth. To claim that a thing is true in a "poetic sense" is the same as saying that it is true—in a Pickwickian sense.

ELLIOT FIELD,

Springfield Gardens, N. Y.

First Presbyterian Church.

Is Humanism Coming or Going?

EDITOR THE CHRISTIAN CENTURY.

SIR: On Wednesday, Sept. 25, many ministers in the vicinity of New York took advantage of the opportunity to attend the opening exercises at Union Theological seminary. Dr. Fosdick was the speaker, and he took for his subject, "The Limitations of Humanism." It was an impressive service. A large mixed choir, robed and well organized, followed by the faculty, entered the chapel, singing, "Our God, our help in ages past . . ." Three other hymns, all of a conspicuously theistic expression, were sung, three prayers were offered, and, all in all, the entire setting was appropriately focused on the theme of the afternoon. The beautiful cathedral-like chapel, crowded to the door with eager hearers, enhanced the beauty and dignity of the scene.

Dr. Fosdick, on behalf of the faculty, welcomed the students, and called upon them to meet the challenge of what he considered as crucial a problem as any that Christianity has ever been called upon to face, the problem of humanism. He was deeply conscious of his task, and on the whole he handled his subject in a masterly way. He was given the attention that his commanding presence receives everywhere. But it was soon apparent that a great many did not feel as Dr. Fosdick did, and that humanism is making progress in the very citadel of Christianity's strongest defenders. Under the surface of apparent serenity and seeming smugness among the clergy one can plainly perceive the rumblings of an oncoming rebellion against a compromising modernistic theology. For in the last analysis modernism is a compromise, and the humanists know it and are not content to stop there. As Dr. Coffin and Dr. Fosdick are well aware, both having expressed themselves publicly in Union seminary within a brief space of time, the theistic-humanistic controversy will soon occupy the center of the stage. It is no longer an issue among the Unitarians alone; the whole of Christianity will soon feel its effects. In a real sense it is Christianity's last great fight, and it will have to win that fight in order to survive. The humanists, on their part, are little concerned over the final outcome.

In the light of all this one wonders what The Christian Century thinks about humanism. The subject has been conspicuously absent from its columns despite the fact that it can no longer be ignored. The Christian Century is accustomed to take a courageous stand on the vital issues of the day. Here is the one vital issue that seems to be an exception. What does The Christian Century think about humanism?

Haworth, N. J.

EDWIN T. BUEHRER.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Barbour Installed as Brown University Head

This week, on Oct. 18, Dr. Clarence A. Barbour is being installed as president of Brown university. The inauguration ceremony takes place in the historic church of Roger Williams, the First Baptist Meeting house at the foot of College hill. In this ancient edifice all commencements but two in the 166 years of the university's existence have been held. It was in this church that Dr. Barbour received his bachelor's degree from Brown in 1888. Presidents and professors from more than 200 universities and colleges were expected to take part in the inaugural events. Dr. Barbour, who resigned the presidency of Colgate-Rochester Divinity school last spring to become head of his alma mater, will continue the liberal policies for which Dr. W. H. P. Faunce made Brown outstanding in the field of education. For 18 years Dr. Barbour was pastor of Lake Avenue Baptist church, Rochester, N. Y., and he served for six years as an associate Y secretary and as head of the religious work department of the international committee. It was in 1915 that Dr. Barbour received the unanimous call to become head of Rochester Theological seminary and its professor of homiletics. In 1916 and 1917 he was president of the Northern Baptist convention, and he is now chairman of its board of education. He is also president of the Baptist World alliance.

Unitarians Gather in Chicago This Week

Three events of importance to the Unitarian fellowship are to the fore at the meetings of the third biennial conference of the American Unitarian association, being held in Chicago Oct. 15: The inauguration of Dr. Sydney B. Snow as president of the Meadville theological school. The laying of the corner stone of the new library and administration building of Meadville. The laying of the corner stone of the new First Unitarian church of Chicago, house of worship for both the parish and the Meadville school. Among the speakers arranged for are Congressman Morton D. Hull, Hon. Roger S. Galer, Dr. Curtis W. Reese, Sidney Hillman, Dr. C. C. Morrison, Dr. A. C. Dieffenbach, and Dr. J. M. Artman.

Many Jewish Christians In the U. S.

The director of the statistical department of the American Jewish committee has recently made a survey of Jewish congregations in the United States that are Christian in faith. His figures cover only permanent congregations. The canvass shows that there are 2,948 such congregations, and that 2,855 of these are in small cities with a population of 2,500 and over. The rural districts show but 93 congregations.

Church Weeklies Demand Hays Quit Film Post

The Christian Register has joined the Churchman in demanding the resignation of Will H. Hays as president of the Motion Picture Producers and Distributors

of America, on the ground that "nauseating and untrue publicity" has been emanating from his office, in an attempt to influence the religious press to favor the indecent pictures now being put out by the producers.

International Affairs to Be Discussed in Chicago

The all-day conference on international affairs, held every year under the auspices of the League of woman voters and cooperating organizations, will be held this

British Table Talk

London, Sept. 30, 1929.

AT certain intervals there comes a crisis in the financial world through the downfall of some captain in that shadowy kingdom. Last week there came the crash of the Hatry concerns and the arrest of Hatry and two of his associates.

Hatry One of the best informed editors I know told me that till last week he had never heard of the Hatry firm. The question of their innocence or guilt will be decided in the courts; but the fact of their financial failure is not in doubt. The stock exchange committee promptly stopped all dealings in the shares of the companies and others involved. Among other sufferers the citizens of Wakefield will be found; the city had raised a loan for some purpose and trusted this operation to this group of financiers. Therefore, the city will now have to raise 320,000 pounds—more than the whole rates of the city produce in one year. The danger when such a collapse comes is like the danger when a war breaks out; it may spread. That is why the authorities are seeking to localize the disaster, and no doubt they are succeeding. I do not anticipate that there will be anything like a general slump. But what a mad world it is! Was the number of things in this world any less because Hatry fell? Was there any diminution in the food supply of the world or any loss of its real wealth because a daring gambler had devoted energies to financial undertakings which might have been more profitably given to horse racing? Not a whit! All that happened was a change in the face value of certain undertakings because of the mental, ethical happenings in the personality of Mr. Hatry, about whom no one outside the financial world knew anything at all. And because of the aforesaid happenings in the gray matter of Mr. Hatry's brain, thousands of people will be made poorer and no doubt in the end thousands will receive that for what they gave no return to the nation. Then why give such power to Mr. Hatry? Why, indeed? Because in the heart of most of us there is a desire to get rich quick, to receive something for nothing. There is a long line of witnesses to warn us—Jabez Balfour, Whitaker Wright, Bevan—but we never learn; and in another few years there will be the same headlines as those which meet us today: a new crisis in the city and a new redistribution of unearned wealth.

* * *

Dean Inge On Authority

The autumnal meetings of the Modern Churchmen's conference are always awaited with interest. Dean Inge, the

president, took for his subject at the opening session this week, "Authority and the Life of the Spirit." Infallibility he declared to be a category which men cannot use. Absolute authority implies not only absolute wisdom in him who imparts it but a corresponding absoluteness in the wisdom and goodness of him who receives it. When a church proclaims that it is necessary to salvation to hold certain beliefs, it is making a proclamation of martial laws and demands an obedience of which free men know nothing. Nor can belief in verbal inspiration be justified; it is, the dean claimed, a contradiction of that individual freedom of conscience which is of the essence of the reformed faith. The recrudescence of belief in verbal inspiration known as fundamentalism, both in America and in Britain, is partly due to the fact that certain people felt themselves on a slippery slope and scrambled back to the top of the bank. The dean added words which as a clear expression of his positive belief in this matter are worthy of record: "I attach the greatest importance to what the New Testament teaches about the office and work of the Holy Spirit as a real continuance of the incarnation under another mode. The *testimonium Spiritus Sancti*, it seems to me, guarantees the paramount authority of the earthly Christ, not necessarily confirming every part of the synoptic narrative, still less every detail of that interpretation of his life and work which the author of the fourth gospel compiled for posterity, but obliging us to answer with confidence the question, 'Will ye also go away?' 'Lord, to whom should we go? Thou hast the words of eternal life.' At this point, if at no other, the Christian revelation is anchored to past history. Nevertheless, it is a living Christ, and a progressive revelation of his spirit, to which, as Christians, we pay the tribute of implicit confidence and complete obedience." At the end of his address Dean Inge begged his hearers not to contrast authority with the spirit; our authority is the Spirit. "We are combatants in a battle which is not yet decided. The course must be as God wills, but it is ours to take unto us the whole armor of God, with the sword of the Spirit, and having done all to stand."

The Outlook for The Government

The autumn will see the government faced by many problems; it has a flying start, but it will need all its momentum. The home situation stands much as it did. Unemployment is not greatly reduced. Coal is sure to make a stiff problem. It is thought that the government will take the hours question by stages. The miners

(Continued on next page)

year on Nov. 9 at the Congress hotel, Chicago. The conference will be devoted to a consideration of our relations with Latin America. Among the speakers

BRITISH TABLE TALK

(Continued from preceding page)

cannot stand any reduction in wages. There is some chance of an international agreement in the matter of hours. And it may be that the solution of the British problem may be reached through international action. There will also be problems arising from the shipyards and railways. Labor abounds in hope. It has won many friends from the ranks of liberals and neutrals. The position now is clear: labor could threaten an election, and if it came about, it would win easily. The liberals do not wish to use their casting vote; if they did, they would be like Samson pulling down the building and perishing in it. There is depression, too, in the ranks of the conservatives, who realize now that the slogan, "safety first," was a colossal mistake. Labor holds a strong lead.

* * *

And So Forth

"Who would have thought," a conservative editor said to me last week, "that the city of London would confer its highest honors upon two labor statesmen, Mr. MacDonald and Mr. Snowden!" But so it has come to pass. Mr. Henderson also is considered to have done well at Geneva, whence he has returned. The assembly now ended will be a memorable one, he declared, both because of the signing of the optional clause by Great Britain and others, and because a protocol was adopted which he hopes will enable the U. S. A. to accept the statute of the Permanent court of international justice. There are expectations also arising from the economic armistice, which is meant to be the preliminary to the general tariff reduction conference. . . . The Congregational union is to give a long session during the autumnal assembly to the question of war and the attitude of the Christian church toward it. Mr. Leyton Richards will present the case of the pacifist school, as it is commonly called. My brother, Mr. George Shillito, will speak on the other side and will defend, I believe, the position that war may be justifiable, and that it may be the duty of a Christian to take his part in it. . . . An epidemic of window-slashing has puzzled the police. One night last week there were 800 cases in London of plate glass windows cut or scratched. It looks like an outbreak of lunacy, but is dying down. . . . One of the greatest of modern artists, Sir D. Y. Cameron, has proved himself in many ways a great servant of the church. Now he is said by the Scots Observer to have given himself wholeheartedly to the transformation of the hall of assembly in which the United Kirk of Scotland will meet from "a bare and ugly garage into an attractively appropriate meeting place for the historic union assembly." . . . Dr. Rufus Jones gave a singularly beautiful address on the radio upon "Wonder." He called attention to the fact that everywhere in the Bible we meet with the word, "Behold!"

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scheduled are Prof. H. W. Dodds, of Princeton University, Prof. Chester Lloyd Jones of Wisconsin University, and Prof. Jesse S. Reeves of the University of Michigan.

Studdert Kennedy Fund Is Growing

Progress is reported in the raising of the Studdert Kennedy memorial fund, by which help will be offered Mrs. Studdert Kennedy and her children. It is believed that the \$35,000 needed for all purposes may soon be raised. The American committee, which undertook the raising of \$10,000, has already collected \$12,000.

Dr. Jefferson Begins His 32d Year at Broadway Tabernacle

Rev. Charles E. Jefferson began, on Sept. 15, his 32d year as minister at Broadway Tabernacle Congregational church, New York city. Dr. Jefferson last May resigned as pastor at Broadway, his resignation to take effect on his 70th birthday, Aug. 29, 1930.

Laymen Leaders Tell Liberal Churches How to Survive

At the eastern chapter convention of the Unitarian Laymen's league, held in Lenox, Mass., Sept. 20-22, and participated in by such men as Pres. Percy W. Gardner, Dr. Horace Westwood, Dr. Wilbur K. Thomas, Dr. William R. Greeley and Prof. Jerome Davis, it was declared that liberal churches must do two things in order to survive: First, the churches must come out, with no reservations, for the empirical method in religion; second, they must face squarely and help to solve the great social and economic problems of the age. The "rotten spots" in the social order to which the church must address its work were recounted by Prof. Davis. Among them are: Violations of the freedom of speech, the "illness of acquisition," which results in a tragically uneven distribution of wealth, and the power monopoly. With all the evils of organized labor, which Prof. Davis acknowledged, he declared that industrialists should cooperate with the unions in order to lead them to become a more constructive force. "Our church cannot be Christian unless our social order is Christian," he declared. "It therefore comes down to a race between whether the church will be economically made over by our social order in the model of capitalism and business as it is, or whether we will remake capitalism and business into the model of the ideals of Jesus. That is the challenge."

The Stanley Jones Books Are Widely Translated

The two books of Dr. E. Stanley Jones, "Christ at the Round Table" and "The Christ of the Indian Road," have been translated into Dutch, German, Swedish, Japanese, Arabic, Norwegian and several other languages.

Disciple Pastor Closes Record Ministry

After serving for 38 years as pastor of Broadway Christian church, Lexington, Ky., Rev. Mark Collis has resigned, on his 78th birthday. During his long ministry, Broadway church grew from a small group to one of the largest congregations in the city. Only 50 members are still enrolled

Dodds, who were members of the congregation when he became pastor.

Methodist Protestants Merge Organizations

A merger of missionary boards is taking place in the Methodist Protestant church. The new board of missions, consisting of twenty-one members, including six ministers, four laymen, ten women and the president of the general conference, takes over the duties of the former board of foreign missionary administration, board of home missions, and women's home missionary society, and combines two weekly publications, the Methodist Recorder and the Methodist Protestant.

Students' Dry Society in Minnesota

Organized last year by a coterie of high school students in southern Minnesota, the Student Sobriety society has had rapid development. Thirteen chapters were established at its beginning. The society's president, William N. Plymat, of Mankato high school, has hopes that within a short time the organization will spread to other states and become truly national. The purpose of the organization is stated as follows: "To promote the interests of prohibition and to endeavor to bring about the desired abstinence intended by the 18th amendment by the education of American youth."

Archbishop Soderblom Finds Catholicism Aggressive in Sweden

Archbishop Soderblom, leader of Swedish Protestantism, has given to the public a letter touching the aggressive policy of the Catholic church in Sweden and the reaction to it among all classes of the Swedish nation. Next year the Swedish church is going to celebrate the eleventh centenary of the arrival of Ansgar, the apostle of the north, to Birka, in Lake Malaren. The Catholic church, Archbishop Soderblom reports, arranged in August an exclusive Roman Ansgar festival, with hundreds of Catholic guests from Germany and other countries. The church numbers in Sweden at the present time only 34,000 members, and every effort is being made to strengthen the prestige of Catholicism there. Archbishop Soderblom says that these aggressive plans have had in the Swedish press "a hardly expected effect in national unity." He quotes several influential papers. Svenska Dagbladet, "the greatest conservative paper of Sweden," speaks against any amendment to the law which would make it possible to build Catholic cloisters in Sweden, as this would mean "to open the door to the fundamental intolerance, and the denial of all that bears the name of religious freedom." "Social-Demokraten," the leading liberal paper, agrees fully with this opinion.

Baptists in Sweden

According to recent reports, the Baptists in Sweden number 63,310, with 854 chapels. During 1928, 4,050 persons were baptized, an increase of 700 over 1927.

Oct. 27th Is Prison Sunday

The Central Howard association advises that Oct. 27th is designated by the Amer-

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Chicago Considers Adult Education

Many organizations of Chicago are joining in the Public conference on adult

Special Correspondence from New England

Boston, Oct. 1

THE action of Mayor Nichols of Boston in banning the play by Eugene O'Neill, "Strange Interlude," after thousands of tickets had been sold in advance, has made a stir such as this city has not seen for years. At first, leading newspapers which protested said that the mayor stood alone. But on Saturday evening, Sept. 21, special delivery letters, signed by Suffragan Bishop Samuel G. Babcock, Episcopal, Rev. A. Z. Conrad, Congregational, Rev. Samuel M. Lindsay, Baptist, Rev. Lynn J. Radcliffe, Methodist, Rev. Robert Watson, Presbyterian, and two laymen of Tremont temple, Baptist, and Park Street Congregational church,

reached most of the pastors. They enclosed a pamphlet of excerpts from the play and said: "A few changes have been made in an attempt to meet obvious objections. However changed, the meaning of the play is the same. The Christian ministry should be articulate on this issue. If after reading the enclosures, you feel free publicly to support the mayor, we should be glad to have you say so from the pulpit." Newspaper headlines on Monday read: "Churches Support Nichols' Ban." Dr. Watson said: "Some claim that the moral tagged to the end makes the play valuable. No man in his senses willing to wade through a moral swamp to discover one grain of morality." Dr. Conrad: "It is wholly atheistic. It insults the medical profession by approving the act of a lecherous doctor. It advocates practices notoriously criminal in destroying prenatal life. The effect of the practice of the things which it either advocates or condones would mean social chaos and individual degeneracy." Dr. Radcliffe: "The psychologist tells us, What gets your attention finally gets you. This is the danger of permitting the present flood of filth in movies and plays." But the religious leaders were not unanimous. Bishop Lawrence and Slattery remained silent. The papers gave prominence to sermons on the other side. Rev. Norman D. Fletcher, First Universalist church, Haverhill, was quoted: "This event has been reported on the front pages of all the dailies in New England, a majority of those in America, half of those in Europe. The problem of censorship is the most perplexing one before society. I have studied and witnessed the drama and can see no reason why it should be banned, despite the fact that many of the solutions attempted do not have my sympathy." Rev. George L. Paine, executive secretary of the Boston federation: "I read the extracts and was disgusted with the coarseness of language but I have just read the whole book and was tremendously moved with the conviction that it does not pay to sin."

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Seeking a Solution Of the Problem

Dr. William E. Gilroy, editor of the Congregationalist, had been named among those protesting against the banning of the play. In a letter to the papers on Sept. 25 he explained his position: "I was dealing only with the advisability of the censorship and not with the merits or demerits of the play." "One might on moral or critical grounds disapprove of much that he would not feel justified in appealing to the law to suppress." "There are circumstances in which censorship can do more harm than good; and I believe all the circumstances make this a case in point." "Much support of prohibition has been largely on the ground that the legalized sale of

(Continued on next page)

Education to be held at the Palmer house, Oct. 19. On the program are Harland Allen, Joseph K. Hart, Everett Dean

Martin, Frank D. Slutz and others. Presidents of Chicago universities will be special guests.

New British Bible Bars Song of Solomon

A report from London says that in the new version of the Bible published by the National Sunday school union the censor's axe fell with special severity on Solomon's doings and utterances. The Song of Solomon, it is further reported, was totally suppressed as being likely to corrupt the mind of youth.

Presbyterian Seminary to Observe Centennial

The Presbyterian Theological seminary, Chicago, will hold its centennial and inaugural exercises Oct. 29-31. The first

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

They communicating liquor made the state a part in a traffic which was responsible for have been effects upon life, liberty and happiness. "What we need today is a more careful study of the ground and nature of Christian legislation or censorship that interferes with liberty of thought and action." Similar considerations led some of the ministers, like that of Quincy, to which city the barred play was transferred, as on Monday decline or defer action. Quincy's mayor Nicholas named a "jury" of twenty-five to judge the first performance. The city and state makes the considerations will seek some attitude and senses educational program which will unite the swamp defenders of morality.

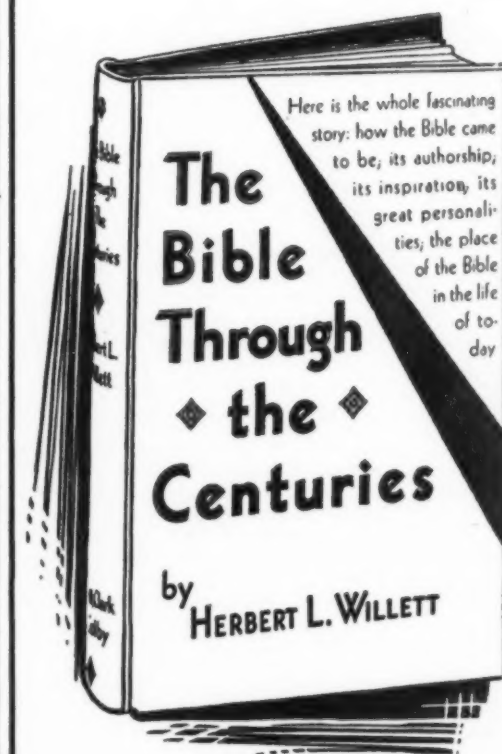
Dr. Con. * * *
insults the Roman Catholic on the Alleged conflict of Religion and Science

In a previous letter, I referred to the address of Rev. M. J. Ahern, S. J., before the federation secretaries of the country. He advocates the "Catholic Truth period," over the NAC, Father Ahern has been replying Prof. Harry Elmer Barnes. On Sept. 10, he denied Prof. Barnes's assertions as follows: "The orthodox conceptions of the universe and man clash at every point with the scientific." "Isn't it strange then that no Catholic theologian has apparently been aware of this conflict?" (Dr. Ahern is a teacher, not of theology, but of science at the Jesuit college at Weston.) "The conventional religious view is one in which the earth is regarded as the most important entity in the cosmos and the sole center of divine interest." "Those are certainly not the teachings of the Catholic Church. I doubt if they are of any significant Christian denomination. The size and importance of the earth relative to other bodies in the physical universe is an astronomical question. And orthodox theology never hesitates to accept the ascertained results of astronomical science." On Sept. 29th, he said: "Prof. Barnes calls a lot of scientists who are devoutly religious inane and ineffective." We do not say that the harmony of science and religion is to be settled by a majority vote. What we do say is that when a majority of great scientists see no incompatibility between their science and their religious belief, then no incompatibility can exist. Lord Kelvin, the greatest physicist since Newton, said in 1903: 'I cannot admit that, with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creative power!'"

* * *
meanings
The "Friendly Crusaders" of Rowley, Mass., whose bold proposal of the merging of Baptist and Congregational churches that town last Easter was reported in The Christian Century, have been invited to send representatives to speak and sing at the annual meeting of the Massachusetts federation of churches. It does not appear this "youth movement." Those who have met the young men are impressed with their enthusiasm and idealism. The

federation this year visits the western end of the state. The local Pittsfield organization, Rev. Howard G. Parsons, president, is actively cooperating to make the annual meeting, Nov. 6-7, a success. Among the speakers are Gov. Frank G. Allen, Bishop McConnell and Sidney L. Gulick, of the Federal council; President Garfield of Williams college and Drs. Robert Watson and Samuel A. Eliot, of Boston. E. TALLMADGE ROOT.

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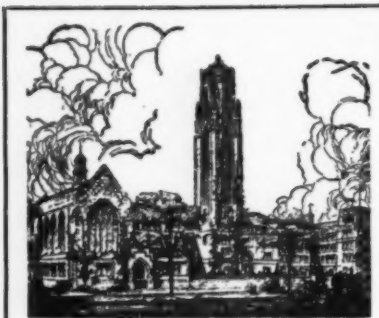
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banquet of the Presbyterian union will be given at the Hotel LaSalle, Oct. 24, Dr. Cleland B. McAfee being the chief speaker.

Special Correspondence from Scotland

Shettleston, Glasgow, Scotland, Sept. 26.

THE two largest denominations in Scotland have been wooing each other for 21 years, and next week in Edinburgh the marriage will take place amid much rejoicing and excitement, as befits a royal wedding. The snail's

A Wedding and A Separation pace at which the courtship proceeded was due to two causes: (1) The groom's house (Church of Scotland) was in a dilapidated state of repair, and the bride insisted on sundry renovations to make it suitable for the occupancy of a young and alert free church. Two acts of parliament were required, which were passed in 1921 and 1925. (2) The bride herself (United Free church) was of two minds as to the suitability of the match and as to the extent of the repairs necessary and actually carried out. The delay was partly in the hope that the bride might consent, head, heart, hand, every way. She has now consented, but alas, some of her members have repudiated the action of the head and the hand and are cutting themselves off from the body on the nuptial day. It would have been a miracle had it been otherwise, as every student of Protestant church history knows, but a gallant effort has been made to effect for once a unanimous church union.

The Minority Group

Following on the action of the two general assemblies last May in resolving to unite, the minority group of the United Free church held a private convention in Glasgow in June. Five hundred delegates handed in their names. At the concluding session the following resolution was unanimously carried: "That this national convention of ministers, office-bearers, and members of the United Free Church of Scotland hereby definitely resolves not to enter the Church of Scotland but to adhere to the continuing United Free church." At the public meeting in the evening, prolonged applause greeted the chairman's statement that it was going to be a people's rather than a ministers' church—that priestism must have no place in it. Since then, wherever there has been a group of people who, to use the language of one of their leaders, "are not so blind as to confuse the machinations of ecclesiastics, financiers, and lawyers with the will of God," there has been a troubling of the waters, an effort to manufacture an anti-union majority within local congregations. The spirit of the leaders of both the majority and the minority sides has been most friendly. There has been the determination from the start that if separation there must be, at least the parting shall be as between brethren with no grounds for grievance and with no display of pettiness nor spite. Accordingly, notice was sent to all kirk-sessions that if a reasonable number of the members of the congregation desired a

Speaker at Boston U. Opening Minimizes "Go-getters"

Addressing the 300 students of theology at Boston university, at the opening of the

vote on the subject of entering the united church, such a request should be freely granted, preferably by a plebiscite with signed voting papers. This course has been followed in all congregations where the request was made, except in a few instances where two plebiscites had already been taken before May, showing decisively for union, so that no further raking about of the coals seemed wise. Some of the minority men are trying to make a grievance out of this, but the best leaders are silent.

Significant Bits Of News

From the middle of August onward every morning's paper has had fresh church news. . . . A proposal of an honorable means for past opponents of union to refrain from severing their church connection, "While adhering to the united church, we, the undersigned, declare that we do so on the understanding that our church principles will not be violated in the united church, and that if later on we should find that our principles have been traversed we shall, with consistency, be free to leave it." . . . Broughton (Peckham) U. F. congregation have decided not to enter union by 44 votes to 24. . . . A list of the new names of congregations which were duplicates before. For instance, the church made famous by the ministries of Drs. Alexander Whyte, John Kelman, Hugh and James Black, is now to be called *West St. George's*, having originated as Free St. George's and having become U. F. St. George's. In villages where there was only one parish church and one U. F. church, the custom is to distinguish them by directions of the compass, or by the prefixes "Old" and "New." . . . Details of the amalgamation of the committees (boards) of the two churches, and of the shifting of their headquarters so as best to use the space of the denominational buildings. . . . Blank presbytery sat in private yesterday. . . . The enlargement of the assembly hall in Edinburgh; shall an organ be installed? . . . Plans for local celebration of union, as at Perth, where there will be an exchange of pulpits on Sunday, Oct. 6, a communion service of the United Presbytery on the Tuesday in their cathedral, a luncheon and public service at night. . . . 10,528 applications for tickets to the union assembly; this practically exhausts the accommodations in the largest hall in Edinburgh, which has witnessed prize fights, carnivals, motor shows, circuses, and which now belongs to the city as a bus garage. . . . Scene in Fife church. Wrangling at service over necessity of further plebiscite. Some members leave in protest. . . . Freedom of Edinburgh to be conferred on Dr. John White and Principal Martin, the two leaders in the negotiations, who have already been honored by receiving LL.D. degrees from Edinburgh.

(Continued on next page)

column session, Rev. Charles E. Guthrie, superintendent of the Buffalo (N. Y.) district, advised: "Don't be a go-getter. Make a point in your ministry to be something other than to do something. Develop your personality so that you may get from the highest possibilities of interpretation."

Dr. Barton Dedicates Nancy Hanks Birthplace Site
The site of the birthplace of Nancy

CORRESPONDENCE FROM SCOTLAND

(Continued from preceding page)
burgh university. . . Lord Shaw of Dunelm says, "Truth and time are with the minority." . . . Today's Glasgow Herald (Sept. 26) caps the climax. There are eight columns of church news, plus an editorial a column long, and British papers do not consume the space for headlines that we do in America! That means almost a page and a third of solid printed matter, and two of the articles are news leaders. Scotland is vitally interested in church union! The air is surcharged with ecclesiastical electricity!

The Minority Movement

Out of it all is beginning to emerge the mutual strength of the minority movement. There are 1,444 congregations and 33 teaching stations or missions in the U. F. church. When the 1925 vote was taken, 15 congregations voted against union. Last year this number was reduced to 101 or 104 if preaching stations be included. Now the strength is still further reduced. The newspapers have reported exactly 70 places of worship where the anti-union feeling was strong enough to hold a further vote: this number must be nearly complete with union so near. Of the 70, 15 voted for union, one vote was a tie, which leaves 35 seceders. . . . Now let us look at the 35. There is not a church on the list with a membership of 1,000. There are 5 with a membership of over 500, three of these being ministered to by minority leaders. There are 14 with a membership of 200-500, and 9 with a membership less than 200. There are 6 teaching stations, and one former congregation that was united with its sister church in the village but has broken loose again. Geographically, they are very scattered. The strongest center is the Shetland Islands, where 4 out of 17 places of worship have broken away. In the cities, Glasgow loses 3 congregations, Greenock 1, Edinburgh 1, Aberdeen, Dundee, Paisley, Perth, so far none. The Glasgow Presbytery of the united church, on the other hand, will contain 250 city charges and 51 suburban, making 301 in all. A rough approximation to a national Protestant church is being secured at last.

Majority and Minority in an Agreed Settlement

This morning's good news is that the conference committee reports an agreed settlement of all points of dispute between the majority and minority. This is indeed a triumph of common sense and of Christian courtesy. (1) The minority want the same name, so the majority grant them the

Hanks, mother of Abraham Lincoln, was dedicated Sunday, Sept. 22, by Dr. William E. Barton, Lincoln biographer who made the discovery that Nancy Hanks was born somewhere on Mike's Run, in Mineral county, W. Va. Nearly 1,000 persons attended the ceremonies, which took place on a farm near Piedmont, W. Va. W. H. Barger, member of the Nancy Hanks commission created by the West Virginia legislature, presided over the exercises. Hon. Andrew Price, president of the West

right to use it, provided they add the word "Continuing" for the first five years. There are certain safeguards against wrong implications being drawn from this permission. Such gifts as are contained in documents signed prior to the date of union flow to the united church. Those who make gifts thereafter are presumed to know the correct name of the body they wish to favor, the church affiliation of the donor also giving *prima facie* evidence of his intent. (2) No individual minister or missionary shall be penalized by joining the minority church. He shall carry with him his full rights towards a retiring allowance and in the widows' and orphans' fund, earned by his contributions and his years of service in the U. F. church. (3) Students for the ministry in the Continuing church shall be eligible for scholarships and bursaries carried by the U. F. church into the union, and may of course continue to study in the present divinity halls. (4) The whole foreign mission department and work pass into the united church (this is because not one of the 414 missionaries is opposed to the union). "It is, however, contemplated that at a later stage steps may be taken for cooperation in foreign missions or the taking over by the minority church of the responsibility for some specific area." (5) The minority shall receive £25,000 as a recognition of its interest in the general funds of the denomination, as a full and final settlement of all its claims. (6) The destiny of congregational property and funds must be determined by the title deeds. However, where to insist on the letter of the law would work hardship, it is suggested that mutual consideration seek a friendly way out of the difficulty. (Moncrieff church, Alloa, is a case in point. Its title deed provides that if 25% of its membership votes to stand by its denomination in any merger, that 25% owns church, hall, manse, and funds. The plebiscite was taken: against union, 330; for union, 178; membership, 640; percentage for union, 28. In law, the few are to get the property. But cannot love find a way of readjustment that will avoid the building of another edifice in Alloa, there already being enough churches for both denominations?)

Now What?

The leaders have set a great example. Have the members of the local churches the grace to avoid law suits and wranglings? Will they be generous and fair toward brethren whose consciences emphasize a different standpoint? Can we practice that which we preach to capital and labor and to the nations of this world? Here is a unique opportunity!

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Virginia Historical society, and a member of the commission, described his successful efforts to locate the tract of land owned by Joseph Hanks.

Sudden Death of Bishop

J. G. Murray, Episcopal Head

Bishop John Gardner Murray, head of the Episcopal Church in the United States, died Oct. 3, from a stroke of apoplexy, while attending a meeting of the house of bishops at Atlantic City, N. J. The bishop died close to the altar of St. James church, where he had presided during the morning sessions. Death came as he was about to announce adjournment for lunch. Bishop Murray was born in Maryland in 1857. As a young man he entered upon theological studies, but because of the death of his father, and the pressure thus put upon him to support his family he

was compelled to enter business, and continued in that field for 11 years. At the age of 35, however, he turned again to the ministry, being assigned to missionary work in Alabama. After four years he was called to the Church of the Advent in Birmingham. Seven years later he became rector of the Church of St. Michael and All Angels, Baltimore. He was elected bishop coadjutor in 1909, and two years later became bishop of the Maryland diocese. When he became presiding bishop of the Episcopal church in the United States, his early business training helped him to become an unusually successful executive and administrator. As presiding bishop he made his headquarters at the Church Mission house, in New York city.

Prof. Rogers Says Catholic Youth Are Better Trained Than Protestant

Prof. Robert E. Rogers, of the Massachusetts Institute of Technology, recently delivered an address on "Our Young People," in which he said: "It is the common wail that our young people are irreligious. I don't believe it. Not in any fundamental sense that matters. The difficulty here is simply another angle of this greater difficulty. They have no intellectual training which enables them to settle their religious problems adequately. Here I must be very precise. I am speaking of the Protestant boy and girl of the better educated kind. I cannot pretend to speak for the Catholic or the Jew. But I will say this: The intelligent Catholic boy or girl seems to me far better trained and intellectually more competent in matters of religion and social ethics; and the intelligent Hebrew boy or girl, whether orthodox or liberal, seems to me far more wide-awake in matters of religion and social thinking than the Protestant boy and girl. Our American Protestant boy and girl are a little interested in ideas of religion and social ethics as they are in politics and science. They seem to have no ideas of which to build."

Dr. Potter Organizes "First Humanist Society"

The first meeting of the "First Humanist Society of New York," the "new religion" being inaugurated by Rev. Charles Francis Potter, was held two weeks ago at Steinway hall, New York city. Dr. Potter calls this experiment "an adventure in religion which differs not only from fundamentalism but also from modernism." Defining the humanism for which this new organization stands, Dr. Potter says: "In the challenge to make the world better here and now, the humanist will find all the incentives and thrills which formerly intrigued the seekers of celestial bliss in the hereafter. Not that the humanist is necessarily unconcerned with the great problem of immortality. He simply approaches it in another and more scientific way. Heaven as a reward concerns him even less than hell as a punishment. The continuance of personality he believes more likely to find its explanation by scientific research, and the study of personality itself, than by any revelation from the skies made to favored prophets."

Episcopal Seminary Opens in New Plant

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opened Oct. 7 in its partially completed \$50,000 plant, in Evanston, Ill. Rev. Frederick C. Grant is president of the

seminary, which now, after a lapse of nearly six years, resumes full activities. Dr. Grant announces as members of the

Correspondence from the Pacific Northwest

Portland, Ore., Oct. 4.

THE first session of the Pacific Northwest conference was held at Spokane Sept. 17. It includes the Methodist congregations of Washington and northern Idaho. There are nearly 300 pastoral appointments with a church membership of 50,000. Outside of southern California it constitutes the strongest Protestant aggregation in the west. This attempt to level the Cascade mountains and to create an ecclesiastical unity where economic and political diversity has been the rule will be watched with interest. The session was harmonious and the financial statistics encouraging. Vital statistics showed few increases. The excessive mobility of our population has outstripped the efforts of the organized church to keep up with it.

On the whole the churches of the northwest are in need of modern equipment. They are awake to the need and are readily trying to meet it. Thus the Mount Labor Presbyterian church of Portland dedicated a new parish house Oct. 6 following several evenings given over to special observances. It cost over \$75,000, and with the new pipe organ will place this organization in the front rank of the city's churches. Rev. John W. Beard is pastor. Construction has just begun on an educational and social unit for Trinity Episcopal parish, Seattle. It will cost \$75,000 and is made possible largely through a recent bequest. Rev. Charles S. Mook is the rector.

The Oregon Methodist conference voted to reduce the age limit of entering ministers and to raise the educational requirements. This action is in line with that already taken in Washington and California and clearly indicates that there is a superabundance of clerical material in the west coast. . . . First Presbyterian church, Seattle, announces the second year of its educational center. It will meet on Monday evening and will be preceded by dinner and by Bible lessons given by the pastor, Rev. Mark A. Matthews. Two class periods are provided and the subjects to be studied include "aviation, salesmanship, nursing, oratory, Greek, oral expression, vocal music, piano, dressmaking, radio and French." . . . The Westminster Congregational church, Spokane, of which Rev. Joel Harper is pastor, had just widened out its educational program. C. C. Knapp, a former executive of the Island Empire Sunday School association, has been employed as director of religious education. One of the new features of the program consists of ten discussion groups which meet Sunday evening at 6:45. On a recent evening more than 200 persons were present in these groups. . . . Seattle young people representing five major communions have formed a Young Peoples'

Christian council in the interest of closer fellowship. . . . Dr. W. B. Norton, who was religious editor of the Chicago Tribune for many years, is now residing near Portland. . . . Dr. Eugene C. Sanderson, who has controlled for many years the destinies of the Eugene Bible university, a Disciples' institution located at the seat of the University of Oregon, resigned recently and was succeeded by Dr. S. Earl Childers, who has been professor in the institution since 1918. . . . Rev. T. H. Hagen, who has been director of religious education for the Baptists of Washington for the past 14 years, has accepted a similar position in Oregon, where he will succeed Rev. W. T. Milliken.

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The Methodist Community Church, Duluth, Minn., adopted the book last year. Rev. L. L. Dunnington, the minister, writes:

"My music committee and official board have chosen Hymns of the United Church out of several hymnals submitted for their consideration."

"One of the things that weighed most heavily with us was the title of the book—'Hymns of the United Church.' We want that phrase to be kept before our congregation until the day that we really become a part of a United Church."

Rev. Thos. D. Ewing, First Presbyterian Church, Port Arthur, Texas, writes:

"We examined with care all the modern books available, and chose Hymns of the United Church as the best."

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faculty the following: Rev. Arthur H. Forster, Rev. Percy V. Norwood, Rev. Daniel A. McGregory, Rev. George Craig Stewart, Rev. Edwin E. Voight, Dr. Peter C. Lutkin, Rev. Francis J. Hall, Rev. Samuel A. Mercer, Rev. Burton Scott Easton, Rev. Edward J. Randall and Rev. Frederick G. Deis. Western seminary is one of the oldest theological schools in the middle west.

Invalid Pastor, Whose Home Was His Church, Dies

Rev. Earl F. Cook, a Unitarian min-

ister who had no regular pastorate, but who had gathered about him an informal congregation of his friends in Chicago, with his home as his church, died two weeks ago. After being ordained, Mr. Cook for three years occupied the pulpit of the Unitarian church at Quincy, Ill., but when he became afflicted with paralysis he was compelled to resign. With his wife he lived for eight years at his home on the south side, Chicago, and he gathered together a congregation of several hundred, mostly young people, who came regularly to his home for worship and counsel. Mr. Cook was 36 years of age at the time of his death.

Provides a Seminary Course of Interdenominational Cooperation

Dr. Charles Zahniser, for many years executive secretary of the Pittsburgh council of churches, has begun his work, as a representative of the Federal council, to give courses in theological seminaries on the rapidly developing federation movement, at Boston university for the first semester, under the joint auspices of the school of theology and of religious education. This is a modest beginning of what must prove a great development. The pioneers who now constitute the federation executives have long urged the importance of training for the new profession. Dr. Zahniser gives two courses. "Programs of Community Service—What is the aim of the Christian enterprise? What is the function of the church as an institution? What are the fields of congregation and federation respectively? Types of inter-church organization and finance." "Christian Unity and Such Programs—Historical, rise of divisions and efforts at unity. Present needs and demands for unity. Programs of interchurch integration and cooperation." Beginning in January, he will conduct briefer courses in as many seminaries as possible, throughout the country.

Books on Personal Religion Win Prizes

The American Baptist Publication society has awarded three prizes for the best books "on the promotion of personal religion." The books winning prizes were: "The Coming Revival of Religion," by Allyn K. Foster, \$500; "Fireside Talks for the Family Circle," by A. W. Beaven, \$300; "A Quiet Talk with God Each Day," by J. Sherman Wallace, \$200.

Oberlin, O., Church Changes Its Name

Legal steps have been completed to make effective the vote of the last annual meeting of the "United church, Oberlin" to change its name to "The First Church in Oberlin." Explanation of the change is made in the church bulletin: "When First and Second churches united and began worship in Finney chapel, 'United church' was obviously the name to use. When later worship was resumed in this building, it proved impossible to displace the name of 'First church' from a house of worship that had had that title through all the history of Oberlin. In practice we had a church of one name worshiping in a building of another. Then it was that Second church people with signal magnanimity suggested a return to the old historic name. It was through their gracious leadership that the

last annual meeting ordered the change without one dissenting voice."

Seminary of Presbyterian Dissenters Opens

The Westminster Theological seminary, organized as a protest against the administrative policy at Princeton seminary, opened late in September with about 50 students, 20 of these being former students at Princeton. The school will operate at present on an annual budget of \$65,000, most of which amount is already in hand. A campaign has been started to raise a million dollars for the purchase of a site and the erection of buildings.

Greeley, Colo., Churches Will Not Re-unite

Word comes that First Christian and Central Christian churches of Greeley, Colo., will not re-unite, as was considered feasible by many leaders. The plan was reported in a recent issue of The Christian Century. The Weekly Tribune of Greeley reports that the offer of First church was "declined with thanks" by Central church, which "sincerely feels that our work is too important to dismiss at this time."

BOOKS RECEIVED

The Bhagavad-Gita. Translated from the Sanskrit by Arthur W. Ryder. University of Chicago Press, \$2.00.
Humanity Uprooted, by Maurice Hindus. Cape-Smith, \$3.00.
Too Many Farmers, by Wheeler McMillen. Morrow, \$2.00.
How the Great Religions Began, by Joseph Gaster. Robt. M. McBride, \$3.00.
Morrow's Almanack, by Thayer Pilem. Morrow, \$2.50.
The Lesson Round Table, 1930. R. D. Rodgers, editor. Cokesbury Press, \$1.25.
Pass on the Torch, by Allen Eastman Cross. Pilegrim Press, \$1.00.
Golden Rubbish, by William D. Pelham. Putnam, \$2.00.
Animal Lover's Knapsack, Edwin O. Grover, editor. Crowell, \$2.50.
Give Prohibition Its Chance, by Ella A. Book. Revell, \$1.50.
Doors of God, by Frederick F. Shannon. Revell, \$1.50.

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Man's Social Destiny

By CHARLES A. ELLWOOD. (\$2.00).

"An honest facing of the problem of the future of our race," says the Outlook.

Science and the Unseen World

By A. S. EDDINGTON. (\$1.25).

The famous Swarthmore lecture on religion and science delivered in London.

The Bible Through the Centuries

By H. L. WILLETT. (\$3.00).

At last a book which tells the whole story of the Bible. A treasury of information.

The Great Conjecture: Who Is This Jesus?

By WINIFRED KIRKLAND. (\$1.25).

"Jesus to this author is not only a historical figure . . . but a living reality" (Niebuhr)

Notebook of a Tamed Cynic

By REINHOLD NIEBUHR. (\$2.00).

The vivid story of the first 14 years of ministry of a great modern leader.

Preaching With Authority

By EDWIN D. MOUZON. (\$2.00).

Yale Lectures on Preaching by an outstanding southern churchman. Practical, inspiring.

Influence of Christ in the Ancient World

By T. R. GLOVER. (\$1.50).

Analyzes the influence of Christianity on Greek and Roman thought.

The Present Crisis in Religion

By WILLIAM E. ORCHARD. (\$2.50).

Through a mystical approach to life, Dr. Orchard sees religion restored to influence.

The Scandal of Christianity

By PETER AINSLIE. (\$2.00).

The wide sale of this book denotes the intense interest in a united church.

Men and Machines

By STUART CHASE. (\$2.50).

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A Handy List of Some Important Books of 1929

Look Them Over!

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Fosdick, McConnell, Morrison, etc. (\$2.50).

Methods of Private Religious Living

Henry Nelson Wieman. (\$1.75).

Effective Preaching

Lectures on Preaching by Hough, Luccock, etc. (\$1.50).

The Religion of Jesus

Walter E. Bundy. (\$2.50).

Our Economic Morality

Harry F. Ward. (\$2.50).

A Preface to Morals

Walter Lippmann. (\$2.50).

Nature of the Physical World

A. S. Eddington. (\$3.75).

Affirmative Religion

W. E. Garrison. (\$2.00).

Religion in the Modern World

John H. Randall, Jr. (\$1.50).

The Abingdon Commentary

Eiselen, Lewis, Downey, editors. (\$5.00).

Imperishable Dreams

Sermons by Lynn Harold Hough. (\$1.75).

Quotable Poems

Clark-Gillespie, compilers (\$2.50 Leather \$5.00).

The Dilemma of Protestantism

William E. Hammond. (\$2.00).

The Recovery of Jesus

Walter E. Bundy. (\$2.50).

Vision and Authority

John Oman. (\$3.00).

With and Without Christ

Sadhu Sundar Singh. (\$1.50).

Religion in an Age of Science

Edwin A. Burt. (\$1.50).

Religion

Edward Scribner Ames. (\$3.00).

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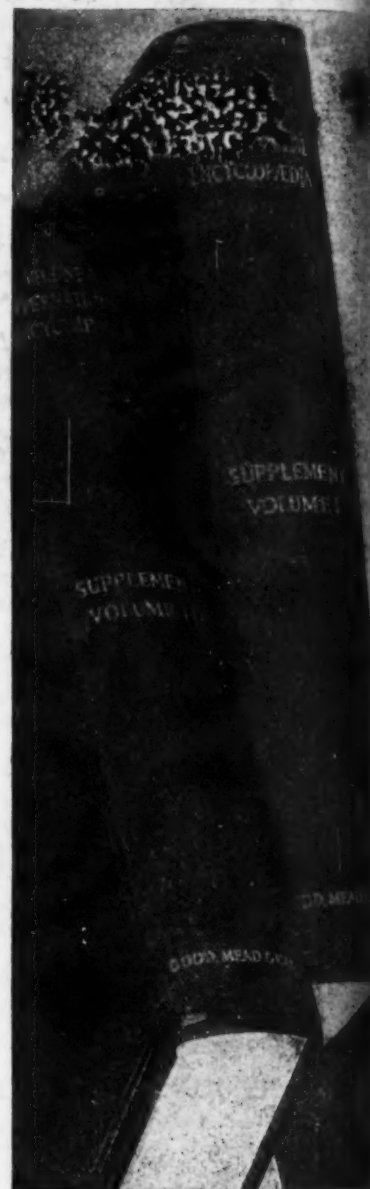
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